THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

Pacific School of Religion
Berkeley, Calif.

VOL. XXXIX, No. 2 APRIL, 1932

Homeopathy and the New Church
MAURICE DE CHAZAL 128

Swedenborgian Influences in American Literature
CARL O. PAULSON 150

Could the Lord Have Failed in Temptation?
H. CLINTON HAY 165

Swedenborg's Origin of Man Confirmed by Science (II)
FORSTER W. FREEMAN, JR. 175

The Letters of William Hill (IV) 196

(For Editorial Department, see next page.)

EDITORIAL DEPARTMENT

Editorials:

The Depression LEWIS F. HITE - - - - - - - 205
Our Conception of the Theological Works
WILLIAM F. WUNSCH - 216

Current Literature:

Rufus M. Jones's "Mysticism and Democracy in the English Commonwealth" AUSTIN WARREN, PH. D. - - 222
Olney Redmond's "The Olney Redmond Plan to End Unemployment and Depression Permanently"
B. A. WHITTEMORE - 223

THE NEW-CHURCH REVIEW

THE NEW-CHURCH REVIEW first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. The REVIEW aims to serve as an international organ of the best thought, progressive and constructive as well as retrospective and critical, of the New Church.

The Board of Editors consists of the Rev. Lewis F. Hite as managing editor, the Rev. William F. Wunsch (in charge of "Studies") and Mr. B. A. Whittemore (in charge of "Current Literature"); with the Rev. H. Clinton Hay in an advisory capacity.

Published by THE MASS. NEW-CHURCH UNION
134 BOWDOIN STREET, BOSTON.
50 CENTS A COPY ALBERT P. CARTER, Treas. $2.00 A YEAR
(Postage to Canada 8 Cents, and to Europe 16 Cents Extra, Per Annum.)
Entered at the Post-Office at Boston as Second Class Matter (Printed in U.S.A.)

OFFICERS OF THE GENERAL CONVENTION OF THE NEW JERUSALEM.—*President*, Rev. Paul Sperry, 1824 Park Road, Washington, D. C.; *Vice-President*, Mr. Ezra Hyde Alden, 1419 Broad Street Station Building, Philadelphia, Pa.; *Secretary*, Mr. B. A. Whittemore, 134 Bowdoin Street, Boston 9, Mass.; *Treasurer*, Mr. Albert P. Carter, 511 Barristers Hall, Boston, Mass.

THE

NEW-CHURCH REVIEW

VOL. XXXIX] APRIL, 1932 [No. 2

HOMEOPATHY AND THE NEW CHURCH*

BY THE REV. MAURICE DE CHAZAL

A FEW years ago, the doctrines of homeopathy were almost entirely unknown to me. I had heard of a so-called law, *"similia similibus curantur,"* but I saw no reason why such a paradoxical statement should express a truth. Mentally, therefore, I set aside that method of curing disease as worthy of contempt. How, indeed, could an evil be suppressed by the addition of an evil of a similar nature? Would not this be tantamount to aggravating the disease? Certainly appearances were on my side. Besides, the medical world had excommunicated the doctrines of Hahnemann. Two very good reasons, surely, for indulging in a feeling of superiority—very gratifying to the natural man—in dismissing summarily homeopathy and its protagonists!

At that time the mere mention of the subject "Homeopathy and the New Church" would have gotten on my nerves. Why on earth, I should have argued, should you associate these two things? The New Church possesses a Divine utterance of spiritual truth. Why associate it with the quack opinion of a quack set of doctors? To my mind, there was something of profanation in the process.

*A paper read at the meeting of the Council of New-Church Ministers on the European Continent, in Paris, on Monday, July 13th, 1931. The author, Rev. Maurice de Chazal, is a New-Church minister of Mauritius, now studying in Paris.

And yet, if my attitude was to be blamed, it was not without extenuating circumstances. I had known many people within the borders of the New Church to run headlong into this or that "ism," and solemnly assert that their peculiar fads were endorsed by the Church's teaching. Meeting such people is at times, as you know, an aggravating experience. They start with revealed principles which of course are true, but apply them hastily, with a degree of assurance which only partial knowledge can bestow. The result is astonishing. The most complex problems are solved in a moment, as Alexander of old divided the Gordian knot with a single whirl of his sword. In my mind, therefore, the partisans of homeopathy, even in the New Church, belonged to this class. As a matter of fact, whenever I had an opportunity of conversing with them on the subject of homeopathy, I had not been very lucky. Obscure arguments were offered, based, I believe, on vastations, but never on any scientific reasons. The law of "like cures like," I was told, was a fact. As such, it was not to be discussed. Why does fire burn, and why does the earth attract the falling apple? All we can do is to accept the fact. Well, there was something else I could do. I could question the fact or even deny it; all the more as I was not prepared, with my prejudiced mind, to give this so-called law a trial, and check it experimentally.

I have said "a prejudiced mind"! One might as well say the mind of Mr. So-and-So. We are all prejudiced to some extent. There is a legend about the desert ostrich burying its head in the sand on the approach of danger, so as not to see it. The picture is funny, but it is human. We are afraid of facts that will force us out of the beaten track. To be one of the crowd, to think and feel with the crowd, is so comfortable! For then we are credited with judgment. We do not have to fight for independent convictions. We bask in the sunshine. We are not ridiculous. What a blessing!

And, please, let us not imagine that we, the Church people,

are free from that weakness. Because we have boldly taken our stand in religious matters, it does not follow that we have kept our minds open in other directions. In fact, we find it quite hard enough flying the Church colors. In our inmost hearts we wish it were not necessary to single ourselves out in that way. And so, when it comes to politics, or science, or arts, we sometimes shun originality. We follow the fold with rapture. We imagine that in this way we can impress others favorably, and expiate our religious irregularities. We become conservative to a degree.

I do not wonder, therefore, that I scorned homeopathy. Let the natural man plead guilty. And let me entreat you, if there be any of that spirit down within your hearts, to make an effort and drive it out. In the subject we are now considering, as indeed in all subjects, a mind free and bold, open and accessible, is a necessary condition to a state of rationality.

Granted, then, an unprejudiced mind, an earnest will to meet the truth, however labelled and whencesoever derived, let us now step into our subject, "Homeopathy and the New Church."

For the sake of order, we shall briefly consider the doctrines of homeopathy, and then examine their relation, if any, to the teachings of the New Church.

Homeopathy is based on this fundamental law—*All living organisms are constantly on the defensive.*

Claude Bernard has given us this definition. Life, he says, is the sum total of forces contending with death. This merely expresses one of the properties inherent in life. It does not aim at defining life in its essence. With this restriction, the statement is true. Life is a power ever striving to protect its abode, the living organism. Millions of destructive forces are in existence wrestling with the living organic unit, sowing disorder, destroying harmony, generating death. To each of these forces, life in some marvelous and mysterious way opposes a specific kind of defence. Here it is that life displays an incredible ingenuity.

It is never taken aback, never ignorant of the proper thing to do. With an unfailing knowledge, it parries the blow, and does its best to expel the stranger. The attack may prove too powerful, and may culminate in death. Still, one may safely assert that life never loses its battles without offering resistance. From this point of view, the "struggle for life" is a phrase pregnant with a new and beautiful meaning, for it expresses a law fundamental and holy.

A few examples will help to illustrate this law. When you run to catch a train, you notice that your heart beats more loudly and quickly. You are very familiar with this fact; but perhaps you have never wondered as to the reason of it. Why, indeed, should your pulse be more rapid when you run? The answer is simple. You have made an unusual effort; you have taxed your muscles. Now muscular effort involves the conversion of heat energy into mechanical energy or motion. As we all know, this heat is supplied by the combustion of our food in the tissues. The food itself is conveyed by the blood stream. Obviously, then, if we need extra energy, we need extra food in the muscles. This is obtained by the heart beating more rapidly, for in this way more blood (with its food) passes through our capillaries in a unit of time. Your body has reacted automatically against defective nutrition.

For the same reason, if you sit in company in a stuffy room, your pulse will be more rapid, to compensate for the lack of oxygen in the air.

You have noticed how, every time you cut your finger, the wound closes up of itself within a few days,—an obvious case of self-defence.

Again, when the temperature is too high, it causes perspiration. The evaporation of liquid on the surface of the skin absorbs heat and causes cooling.

You have no doubt had a boil or some sort of blood poisoning localized, say on your finger. The sick part was hot and inflamed. This localized heat caused the capillary

vessels to expand, so as to favor the onrush of the white corpuscles which destroy pathological microbes.

Eating rotten food may cause vomiting and diarrhea, nature's way of expelling the noxious toxins from the body.

This list might be indefinitely prolonged. The study of physiology affords an unending variety of such examples. They all go to establish the law I have mentioned above.

All this, you may say, is very obvious. But where does homeopathy come in, and how is it based on the great law we have been considering?

Homeopathic treatment consists in attacking the living economy of the body. The attack is always weak, for the dose is either minute or infinitesimal. Nevertheless the reaction, or defence, is proportionately considerable. Pasteur has shown that, whenever a toxic substance is introduced into the body, an anti-toxin is manufactured, neutralizing the poison, which then becomes harmless. But—and this is fundamental—if the amount of toxic substance is very small, the corresponding quantity of anti-toxin is very large, much more than is strictly needed to neutralize the poisonous substance. In this way it is possible, by repeated absorptions of very small doses, to generate in the tissues relatively large masses of anti-bodies. Essentially, therefore, this method consists in utilizing life's own power of defence, relying on the fact that, when the assault is weak, the retaliation goes much farther than is merely necessary.

It will be objected that this theory differs very little from the modern explanations of vaccination and serotherapy. But vaccins and serums were introduced into medical practice many years after Hahnemann, and, fortunately for the human race, they were never generally associated with the word "homeopathy," for prejudice might have forbidden their use. None the less, vaccination, serotherapy, and more generally every form of isotherapy, are in essential agreement with the law of "like cures like," and may therefore be vindicated by homeopathy. It is true that you will frequently find homeopaths protesting against these practices.

The protest is not directed against the principle, but against the dose, or posology; but of this more anon. It is worthy of note, however, that the highest stars in the firmament of classical materia medica owe their healing power to the great Hahnemannian law.

It is characteristic of homeopathy that it proceeds according to definite and immutable law. Allopathic doctors assert that their only law is experience. If a drug, they say, gives good results on a patient, then we use it. Yes; but what is it that prompts them to try such and such a drug for this or that disease? They sail at random, without a compass. Their researches are left to chance and hazard. And so every year new drugs come into fashion; and you hear the old doctors ironically insinuate that you must take a drug or patent medicine only so long as it cures. The grey heads of the medical world are agnostics; as a result of a long practice, they have no faith in drugs. A distinguished professor has recently expressed the feeling that the profession would do well to throw its arsenal of medicines into the sea! Outside of isotherapy, prescribing is a chaotic art. Immediate results may be obtained with medicines; but these, as a general rule, are followed by reactions so harmful that healing is being left more and more to unaided nature.

Of course, one should not be too sweeping in condemnation. Certain definite remedies are used daily and successfully by allopathic doctors. Such are quinine for malaria, and mercury for syphilis. But is it not remarkable that quinine, when absorbed in massive doses by the healthy individual, produces symptoms strangely similar, in general features, to the fit of malaria? In the same way, mercury poisoning offers a picture recalling the syphilitic patient. These two cases are by no means exceptional. A book has been published by a well known homeopathic doctor on some eighty useful drugs of classical medicine. In each case it was found that these drugs, when absorbed by a healthy person in poisonous quantities, produced symptoms very similar to those they are known to heal.

The idea of learning the action of drugs by experimenting, not as heretofore on the sick, but on healthy individuals, is due to Hahnemann. It has proved wonderfully fertile, and is an essential element in the homeopathic method of healing.

The sum of the symptoms obtained by the action of a drug on a healthy person is what is called the "drug-image." The more clearly the aggregate symptoms of a patient resemble all those of a definite drug-image, the more certainly this drug will heal the patient. To find a drug-image which closely recalls the general image of sickness observed on a patient is the whole art of healing.

No two patients present identical symptoms; for life is indefinitely complex and never repeats itself. Hunting for the drug-image, finding the medicine which will closely recall in its general symptomatological aspect as a poisonous agent the general appearance of a sick patient, is essentially an individualizing process. In fact, homeopathic practice does not aim at healing lung consumption as such, but it endeavors to cure Mr. Tom Jones, a tubercular patient. A very different thing; from within outwards.

Where the body suffers from the presence of a definite toxin, as is the case in acute diseases, it is vain to introduce into the bodily economy that same unaltered toxical substance. The reason is evident. The object is to obtain a reaction in the economy of the body. But no reaction will be produced by a minute quantity of a poison which is already present in such massive amount that life is endangered. For in this case, the organism has already done everything in its power to neutralize it. More it cannot do.

Let us take an instance. Suppose we are dealing with a case of tetanus. It would be useless to introduce more tetanic virus, for the struggling economy is already doing its utmost against this virus. Adding new virus would merely aggravate the disease without obtaining the desired reaction. But suppose a very small dose of strychnin now

brought into play. What would happen? The organism would feel the presence of a new enemy. Immediately it would react. Now, strychnin, as a poison, produces muscular contractions very similar to those observed in tetanus. The reaction of the body would therefore counteract these convulsions. But we have seen that, whenever a minute dose of poison is absorbed by the individual, the reaction is much more pronounced than is required by the poisonous dose. In this case, the reaction aimed at abolishing muscular convulsions. We can divide up that reaction into two parts: (1) the less important part, which neutralized the effect of the strychnin; and (2) the more important part, because the greater, which, not being needed against the strychnin, is used against the tetanic virus, a poison very similar to strychnin in its phyiological effects. It is perfectly plain that, if two poisons are closely related, their respective anti-bodies are also near relations, and eventually these may join hands in their action.

It may be objected that cures have been effected by a kind of auto-vaccination. Serum, derived from the arm of a patient, has been injected into his left arm, with marked success. It would seem, from this, that inserting a substance identical with the troublesome agent may prove successful. But was the injected toxin identical with the original one? It is more probable that, during the preparation of the serum, new factors intervened, such as contact with air and exposure to light, which slightly altered the nature of the toxical substance.

From within outwards! It is worthy of note that a homeopathic reaction always works from within outwards. This is the very method of nature in combating disease. The morbid cause, whatever its nature, must be expelled from the bodily economy, and this driving out can only take place from center to circumference, or from vital center to relatively superficial and unimportant parts. We must remember that an individual is essentially a unit, a "one." This unity of function is due to the coordinative action of

the nervous system, which, in its turn, is dependent on the unifying rule of the subconscious. Now disease is a state of disorder, perverting the functional unity of the system. The more interior this disintegrating cause, the wider will be the range of symptoms indicating it on the organic plane. Chronic diseases are the most deep-seated and difficult to cure.

Under this view, symptoms are not the disease. They are the projection, on the plane of tissue, of the disordered state within. Whatever be the true nature of disease, it is certainly not grossly material. Between mind and body, there is a plane of energy,—the "dynamic" plane, as it is termed in homeopathic phraseology. New-Church men will remember what Swedenborg says about the limbus, which partakes of the purest substances of nature (natural, not material), and which is midway between body and soul. This is as high as potentized remedies can reach. Combating disease on a plane higher still, is not the privilege of science, but of regeneration. But here we are overstepping the limits of homeopathy as a scientific method of cure.

The vital reaction, then, which is due to the action of the remedy, is seated on the dynamic plane. From this it proceeds according to order, downwards and outwards. Disease, in its progress, works its way inward, reaching centers more and more vital to the economy of the body. Cure, therefore, must proceed reversely. It must drive out the state of disorder, from primary and vital centers to those that are external and secondary. And this coincides with observation. The symptoms, in course of a cure, always reappear in the reverse order of their coming. This law is well known in the medical profession.

So far, we have been reviewing the fundamental principles of the homeopathic doctrine. None of these principles, I believe, are responsible for the existing prejudice against homeopathy. Public disfavor against this school is much more due to the infinitesimal doses used by its protagonists.

It should be made clear, in the outset, that the infinitesimal dose has nothing to do with homeopathy proper. Homeopathy is born of the great law, "like cures like." Successive dilutions and infinitesimal doses are merely methods of applying the law. Many homeopaths are what are termed "low dilutionists." They do not push the process of diluting very far. They are homeopaths none the less.

The question arises, Why do many practicians use such extreme dilutions? Hahnemann has found, and the experience of a lot of followers has confirmed this view, that the action of remedies becomes deeper and deeper as the substances are more and more diluted. It would seem that with each new attenuation the remedy acquires added power to strike deep, more interiorly, and nearer to the psychic plan. There is something paradoxical about this. On the face of it we should be inclined to say that the more concentrated solution would produce the more violent reaction. This is true with crude doses, but the case seems reversed when the doses are infinitesimal. Appearances to the mental eye are at times just as deceitful as physical appearances. It appears physically true that the sun revolves round the earth; and it requires the rational faculty to correct the visual impression. In the same way, it appears to the mental eye, or understanding, that by adding a toxical substance to a diseased bodily economy, we merely aggravate the state of affairs. But deeper reflection, we have seen, dissipates this view. Hasty conclusions, sweeping and radical judgments, stamp the ignorant mind. It is wise, in this instance, to reserve our verdict until experience enables us to decide.

The process of successive dilutions needs to be explained. Hahnemann proceeded in the following way. He prepared a first centesimal dilution by diluting one part of "mother tincture" with ninety-nine parts of water or alcohol. This he submitted to vigorous and prolonged shaking. He then diluted one part of the first centesimal with ninety-nine parts of solvent, to obtain the second centesimal, again

shaking it vigorously. From this the third centesimal was prepared, and so on. In the first centesimal, the original "mother tincture" is present in the ratio of one to a hundred of the whole solution. In the second, the ratio is one to ten thousand. In the third, it is one to a million. In the sixth, it becomes one to a million million. In this way, astronomical figures are soon reached, and the mass of solvent required is very small. Hahnemann himself seldom went above the thirtieth centesimal. Today, much higher figures are in current practice.

What exactly happens to the original substance in the course of successive dilutions? No definite answer can be given by the science of our day. But the theory of ionization, propounded by Arrhenius, the Swedish physicist, may afford suggestive help. Space does not permit of a detailed exposition of this theory. I shall endeavor, nevertheless, to sum up its essence in a few words.

Nature, it has been said, abhors a vacuum. Grasp this truth, and you will readily understand the ionization theory, which follows as an immediate consequence.

You know that if a given quantity of gas, such as chlorine, is let loose in a closed room, it will spread throughout that room in a short time. The tendency of any gas is to occupy the whole of the space which circumscribes it. If that space be very large, the gas becomes rarified; in other words, the density of the gas is very low.

Now something very similar to this happens when a crystal of common salt is dissolved in a glass of water. The salt will spread throughout any amount of water, whether it be a glassful, a barrelful, or a much larger volume. The crystal of salt in the water plays the part of the chlorine gas in the closed room. As it disintegrates to fill up the whole volume of solvent, the salt becomes rarified. It is attenuated. Nature, which abhors a vacuum, requires that the salt should fill up the entire space of the solvent. But salt is really made up of molecules. Molecules are made of atoms; and atoms of electrons. Now, follow the process of

dilution in the molecular world. As the salt is dissolved, the distance between its molecules, the intermolecular space, increases around each molecule. A relative vacuum is formed; for the nearest molecular neighbor is proportionately very far away. Each molecule will endeavor to fill up its surrounding vacuum. To this end an internal force exerts a disrupting action on the molecule, as if to expel from the molecular system some particles to fill up the intermolecular space. Actually some electrons leave their atoms; and this upsets the electric equilibrium of the atom. The atom, or group of atoms, is no longer electrically neutral. It acquires electric potential. It has become "an ion." The less concentrated the solution, the more complete the ionization of the salt.

This theory is borne out well by experiments of the electrical conductivity of the solution. And it is worthy of note that in the case of many poisonous salts, such as potassium cyanide and mercuric chloride, the ion alone is physiologically active or poisonous.

Something analogous to this may take place in the case of homeopathic dilutions. The concussions after each dilution have a disrupting effect, and help to alter the state of the molecules. In this way each molecule is successively stripped of some of its original electronic constituents. This explanation is of course tentative, but I believe it may help in giving us some idea as to what actually takes place.

The whole trend of modern physics tends to confirm and explain the amazing physiological properties of drugs potentized according to homeopathic methods.

We come now to the second part of our subject: viz., homeopathy in its relation to the philosophy of the New Church.

Every New-Churchman, as indeed every mind in possession of common sense, knows that success is dependent on two essentials: (1) the knowledge of law; and (2) submission to that law. This is true on all planes,—for all arts and all sciences, for individual and social welfare, and, pre-

eminently, for religion and regeneration. We have not forgotten the question of Pilate to Jesus, "Art thou a king?" and the Divine answer, "Thou sayest so." The Lord was the Word made flesh, or the Divine law made flesh; that same law which He came not to abolish, but to fulfil. And that law must operate. Whosoever will fall on that stone shall be bruised; and on whomsoever it shall fall, he shall be broken to pieces.

Now, homeopathy was born of an earnest desire to know the law of healing, so as to apply it to the woes of the human race. Read the life of Hahnemann, a man in the noblest sense of the word, possessing the rare gift of genius. He was born in Germany, where he studied and practised medicine. The last years of his life were spent in Paris, where he practised with legendary success, and where he taught and wrote. You may see his grave at Père Lachaise. In the early part of his career, we find him at the head of a brilliant and fashionable practice. This medical man, who had achieved success and ought to have been happy and contented in his sphere, was secretly haunted with a feeling of unrest. In spite of his vast knowledge of the human body, of anatomy and physiology, he was unable to heal. Patients came to him. He could diagnose their ills, but the drugs which he had learned to prescribe were powerless, or they aggravated the case. He realized, as he went on, that the medical profession was ignorant of the fundamental law of cure. Drugs were administered at random to sick people; and no definite principle was known to guide experimentation. In disgust, and to the astonishment of all, he ceased to practice. His conscience would not allow him to take money, chiefly from the poor, when he could do nothing in return. So, to earn his living, he began translating medical books.

It is well known how, in the course of his translations, he met with the fact that quinine, when absorbed in large doses by a healthy individual, gave intermittent fever very similar to malaria. Was this mere coincidence? Or had

he met with an example illustrating a general law? He verified the action of quinine on himself and on his friends. Intermittent fever was produced in every case. He "proved" in this way the action of a quantity of drug. He and his friends studied the symptoms produced by a variety of poisons. This was the beginning of the homeopathic materia medica. As patients came to be healed, Hahnemann tried to prescribe minute doses of a poisonous drug which, when administered to the healthy in larger doses, had produced symptoms similar to those of the patient. The result was marvelous. As cases were being treated according to this new method in tens and hundreds, the great law of cure emerged and showed itself with increasing clearness. Homeopathy was born. Can there be a method more scientific and more rational? As New-Churchmen, who know the meaning and value of law on all planes, I believe we can feel nothing but sympathy for the life and work of Hahnemann, who, on the threshold of his career, understood the necessity, in the medical sphere, of discovering the Divine law of cure to alleviate the sufferings of men.

New-Churchmen should expect to find a parallelism, a correspondence between the cure of mind and the cure of body. For we know that mind and body correspond to each other; for the body is born of the mind. In mind we have the cause, in body the effect. "The soul is form and doth the body make."

What do we know of the process of mental cure? You know what I mean by this expression. The soul, as a substantial organic entity, has its laws of health. Disease of the soul is what we call sin. Mental cure, therefore, is a setting free from sin; it is regeneration. No New-Churchman will say that we know very little about that. The whole of the New Revelation treats of regeneration and its laws.

Essentially, the process of regeneration takes place through temptations. For the sake of clearness I shall recall a few facts about temptations.

(1) In temptations, man communicates with the hells, through the world of spirits. This influx from the hells excites the evils within him. "Where the corpse lies, there also shall the eagles gather."

(2) The influx of evil, as to its nature, bears a direct relation to the evil, actual or hereditary, within the man. If that evil, for instance, is the desire to steal, the man will communicate in temptation with a specific society in hell, whose love is to steal.

(3) This attack on the soul by the evil influx causes a "reaction." The forces of life and order, from the Lord through heaven, fight and resist within the man.

(4) This reaction means a struggle, and causes suffering and anguish.

(5) By means of this reaction, man, if he is victorious, is delivered from infestation. His soul is healed.

(6) This driving out of man's evil is from within outwards, according to order: "Cleanse thou first the inside of the cup and of the platter."

(7) The whole man is affected.

Contrast this now with what we have already seen concerning the homeopathic method of cure.

(1) By the introduction of a minute dose of poison, the general economy of the body is attacked. The attack is in the form of an excitation to disorder.

(2) The excitation, due to the remedy, bears a direct relation to the nature of the disease. The relation is one of similarity of symptoms.

(3) The excitation is followed by a reaction. The forces of life and order, from the Lord, fight and resist within the man.

(4) This reaction means a struggle and causes various forms of pain. This is observed to be generally the case with homeopathic medication.

(5) By means of this reaction, the health is improved, and the disease cured.

(6) This driving out of disease is from within outwards, according to order. Toxins are expelled by the natural doors of drainage.

(7) The whole body is affected.

You will be struck, no doubt, with the marvelous correspondence between the mental and physical processes. Starting with the consideration that the excitation caused by the drug answers to the excitation of the influx from hell, we find the whole series of physical facts answers, step by step, to the series of spiritual facts. It could not have been otherwise, given the absolute correspondence of body and mind.

A word now as to the centrifugal action of the homeopathic remedy.

We have seen that this action is from within outwards, or from center to circumference. This point is too important to be briefly passed over. It needs elucidation.

Let me recall what has been said in the beginning concerning law. Everything is governed by law. To study law, and to obey it, is the only path to wisdom.

Now, what is the essential law of anything organic or organized? Is it not hierarchy, an orderly subordination of the successive planes, so that the whole shall be commanded from a central and dominating principle? Think of an army. Here we have order, because there are many ranks or grades, and the will of one general is supreme. Discipline is a fundamental feature in military power. All commands are from the general downwards. If there be insubordination on the part of a private, this is not dangerous, as a command from above promptly represses it. If a colonel be rebellious, this is much more severe, for it affects a whole regiment. But if the general shows an evil disposition, if he lacks capacities, if he neglects his duty in any way, the state of affairs is grave indeed, for then the whole army suffers and is disorganized.

Think again of an organized state. Everything political depends on the capital, the seat of government. In France,

for instance, the whole of civil administration is dependent on Paris. Should any seditious trouble occur in a town outside the capital, the danger is not great, and the whole country is not affected. In this case, the government, from Paris, would dispatch its orders, and the trouble would be suppressed. But if there be any insurrection in Paris, if the government be disorganized, the whole country immediately feels the shock. Troubles arise in other towns and in the provinces. Organic unity has disappeared.

If human intelligence is wise enough to see the necessity of central authority in all its organic creations, such as an army or a state, how much more should we expect Divine Wisdom to observe and manifest this principle in creating organized individuals? And as man is the most perfect entity that Divine Wisdom has produced, as he is the image and likeness of his Maker, we may expect to find in him, embodied in a manner most perfect, the principle of central government and authority.

This the study of anatomy and physiology confirms. In the human body, the seat of central authority is in the grey matter of the cerebellum. From this, commands are issued via the bulb and spinal cord, to the nerves, thence to the muscles, and thence to the bones. Any minor injury which befalls the outermost part of man, such as cutting a finger, is promptly repaired from within, and this does not affect the whole man. But any trouble arising in the central principle is quickly translated into symptoms in the whole economy, so that the unity of the whole is threatened. This is the case in disease, which racks the whole frame of the individual. Because the symptoms in disease are many, because each and all parts of man are perturbed, we know that the cause must be deep, that the very government is disturbed. This cause of trouble cannot be blotted out by an indriving action; for driving the disease to more interior planes aggravates the state of affairs, and increases the influence and sway of the disorderly agent.

Of course, the origin of the trouble may be external. A

splinter of wood may be lodged in a muscle of the hand. It would be absurd in this case to apply treatment from within. The principle is: Strike at the cause on its own plane. In this case the plane is purely material, and the treatment should be surgical. But this is not disease in the usual sense.

Disease, we have seen, cannot be grossly material. Symptoms are material, but they are only projections. The real cause is within, or higher. It is on the plane of force or energy. If a remedy cannot reach this dynamic plane, it will never root out the disease.

Now, we have seen that this result is achieved by the process of successive attenuations, or potentization. Has this any relation with New-Church doctrine? I believe this diluting process offers a very striking example of the doctrine of degrees.

Speaking of ionization, we have seen that dilution means altering the molecules, stripping them of their covering, as it were. Now, what is matter in its essence? Judging from appearances, we should say, it is matter, and nothing else. This was the prevalent belief from the days of Lavoisier to the close of the nineteenth century. If, with modern physics, we look at the problem more interiorly, we find that matter consists of electricity in rapid motion. But look at it more interiorly still. What is electricity? All we know, from New-Church doctrine, is that energy has a spiritual origin or cause. Go higher still. What is spirit or spiritual substance? We know that the origin and cause of this substance is Divine; it is Love. Some one unacquainted with the doctrine of degrees would immediately remark: "Sir, you are a pantheist. If the Divine be in the spiritual, and if the spiritual is in the material, then God, according to you, is everywhere diffused in the material universe." This would indeed be true, if there were a *continuous* progression from matter to the Divine. But there is no such continuous passage. Spirit is on one plane, matter on another, and between the two there is an abyss, a discrete degree.

To illustrate: I am speaking to you now. My meaning is conveyed to you by my voice. It forms my voice as the soul forms the body. If I am angry, my voice is loud and hoarse. If I am tender, it will be smooth and deep. My meaning is in my voice. My voice is in space. It travels so many yards in a second. Yet, obviously, my meaning is not in space. It is not in this room. It is on another plane. It is higher, metaphorically.

We see from this that the degrees, which are prior to matter, are simultaneously within matter according to a *discrete* and not a continuous progression.

Now, if matter is to be stripped of its coverings, so as to appear in a form nearer to energy, and consequently nearer to the spiritual, the stripping process must involve a series of very distinct steps, each step marking, as it were, a discrete degree.

This is actually the case with the homeopathic method of diluting. You may object that, quantitatively, the decreasing amounts of the original drug in the series of dilutions are related by continuous, and not discrete, degrees. True. But do not forget that as we get nearer and nearer to the infinite—whether it be in the direction of the infinitely great or of the infinitely minute—the quantitative element disappears, and quality alone, or degree, matters. When I say, therefore, that each new dilution introduces a new discrete degree, please understand this in reference to the quality or nature of the medium, and not to its quantitative composition. This is largely to be explained by the effect of shaking.

The process of successive dilutions, we have seen, amounts, as it were, to stripping from the atom its outermost constituents (electronic). This can only be done by discrete steps. In this way, we get nearer and nearer the degrees of substance which are within the atom. It would seem therefore that we are actually simplifying the atom, or making it less complex.

On this subject, however, the Writings of Swedenborg

teach us something very different. Here is a quotation from "Conjugial Love," n. 329:

> Everything divided is more and more manifold, and not more simple, because what is divided again and again *approaches nearer to the infinite,* in which all things are infinitely.

And then again, in "Divine Love and Wisdom," n. 204:

> It appears as if prior things must be less perfect than posterior things, and simples than composites; yet, prior things, out of which posterior things are formed, are the *more perfect.* The reason is that the prior, or the simpler, *are the more naked and less covered over with substances and matters devoid of life;* and they are, as it were, more Divine; therefore they are nearer to the spiritual sun, where the Lord is.

Read these quotations again and yet again. Ponder them. Do they not offer an amazing confirmation of the whole theory of the potentization of drugs? Do they not explain, in a most simple and rational way, the incredible power of the higher dilutions? Here, indeed, we have substances which are "divided again and yet again," and which become "more and more manifold," and "approach nearer to the infinite, in which all things are infinitely." Here we have the "prior" or "simpler" substances, *"out of which posterior things are formed,"* and which are "more perfect." And the reason given is very striking:

> The simpler, or prior, *are the more naked and less covered over with substances and matters devoid of life,* and they are, as it were, more Divine . . . and nearer to the spiritual sun.

I must not conclude this paper without referring to the subject of correspondence.

We know that each thing in the material universe corresponds to something specific in the spiritual world. Unfortunately, the correspondences that have been revealed to us are relatively few, and they relate to the letter of the Word. It will be seen that homeopathy opens a new door of investigation in that direction, and enables us to form some idea of the correspondence of material substances, by studying their action on the human body. For the human

body, we must remember, is a microcosm, a little world, and it corresponds to the macrocosm or larger universe. The reason is that both the human body and the universe are an expression and likeness of the Divine. If, now, we can study the action of a potentized medicine on the body, then, by inference, we can study the spiritual signification of that substance.

To illustrate: we know that gold has a correspondence with man's affections. Now, gold poisoning, obtained by "proving" potentized gold, attacks the very central love of the subjects experimented on. It destroys their love of life. They become indifferent and have thoughts of suicide. So that gold is a powerful remedy against the desire to commit suicide when it is due to a lack of interest in life.

Again, we know that silver has reference to our intelligence. This is confirmed by the study of silver in its action on "provers." It destroys the memory, and in this way deprives man of his rationality. Consequently, silver is a homeopathic remedy for loss of memory.

And now, I appeal to all New-Churchmen, whose function and use flow from the highest and noblest love that can fill a human breast, the love of saving human souls,—to all who love the truths which serve that holy use,—to study the laws of cure from the science of homeopathy. They are in marvelous harmony with the doctrines we love; and they will afford, as I have endeavored to show in this necessarily brief exposition, an invaluable confirmation of the truths of heaven.

MAURICE DE CHAZAL.

SWEDENBORGIAN INFLUENCES IN AMERICAN LITERATURE*

By Carl O. Paulson

IT IS not strange that the literary ebullitions from America's "melting pot" of races should be extremely various, but that Scandinavian and Swedenborgian influences should also be found in significant amounts may yield a little surprise even to those who for some time have recognized that American literature, much more than being an appendage of English literature, is in reality a sampling of world literature. But just as sure as literature is an expression of life, the world-wide elements of which America is racially composed will be heard from in American literature. And although the Scandinavians and Swedenborgians have been numerically in the minority in this country, their respective influences have rivalled those of larger and older groups.

In point of age, however, the Scandinavian influences in American literature—the earliest sources of which go back to the Viking discoveries of America near 1000 A.D.—date from the eighteenth century Swedish colonists on the Delaware, and are present from the works of Cotton Mather to those of Eugene O'Neill, our premier present-day dramatist.

The influence of Swedenborg, himself an eighteenth century Swedish scientist, philosopher, and seer, appeared in America as early as 1792 with the first establishment of The Church of The New Jerusalem at Baltimore. But not

* Adapted from a senior honors thesis on "Scandinavian Influences in American Literature," at the University of Wisconsin in June, 1931.

until 1818, when another New-Church society was begun at Boston, did Swedenborgianism begin to make significant contacts with American authors, which have continued from Margaret Fuller to the late William Dean Howells. Together with the Viking and colonial lore, much exploited in American Literature, Swedenborgian symbolism at first added the crest to the Scandinavian contributions to America's Romantic Movement—a movement that was not to subside until the nineteenth century, when the newer Scandinavian immigrants with a more puritanical Lutheranism were to appear on the western prairies, and merge into the realism of the present day, thus completing the Scandinavian contributions to the four chief factors in American literary history: "the frontier spirit, the Puritan tradition, romanticism, and realism."[1]

Just as the continual foreign influences in American literature fostered the American Romantic Movement, and especially our Germanic Transcendentalism, so too in the case of Swedenborgianism and its similar beliefs in symbolisms, correspondences, degrees, and transcendent influxes. The origin of this philosophy was owed to Emanuel Swedenborg (1688-1772), the Scandinavian seer of Stockholm, whose belief in a system of Scriptural symbolism and of correspondences between the physical and spiritual worlds, became eleven years after his death the inspiration for The Church of The New Jerusalem in London. Upon branching into the United States, the sect extended its influence until many of our mid-nineteenth century authors took stands upon its liberal teachings, which offered a unique reconciliation to the rising conflict between science and religion by substituting for the literal interpretation of the Scriptures, Swedenborg's elaborate symbolical meaning, conforming both to his vast integration of natural scientific philosophy, and to his special spiritual revelations.

An early reaction to this movement is Margaret Fuller's

[1] "The Reinterpretation of American Literature," ed. by Norman Foerster (New York, 1928), pp. XII, 26.

criticism entitled "Swedenborgianism" in her "Papers on Literature and Art" (1846), where three books on the religion are reviewed. Her sympathies recoil from sectarianism, for she believes that "all kinds of inspiration and forms of faith have been made by the power that rules the world to coöperate in the development of mental life with a view to the eventual elucidation of truth."[2] Complete love of God and of one's neighbor, she thinks, should be the basis of any universal church; but as such a body the Swedenborgians fail through too exclusive adherence to their master, even though he was "a great, a learned, a wise, a good man . . . instructed by direct influence from a higher sphere."[3] His only partly perfected system gives the pleasure of selecting what one likes, which according to the critic is Swedenborg's correspondences, symbols, and "poetic energy" of vision.[4] She is confident that Swedenborg was "above the chance of self-delusion," and that his communication with the spirits was not impossible.[5] Her chief interest in Swedenborg is as a stimulator of truth-seeking, however, and she gives the assurance that one will find in him "a great life, far sight, and a celestial spirit,"[6] as yet only partially interpreted. Having yourself sought the plan of his "mighty maze," Margaret Fuller's counsel is that "if you wish to prop yourself by doctrines taken from his works, and hasten to practical conclusions, you can do so for yourself, and from Swedenborg himself learn how to be a Swedenborgian."[7]

Such essential sympathy with Swedenborg is continued by Ralph Waldo Emerson, our greatest transcendentalist, although he finds more flaws to criticize. In a résumé of a former study, "Sampson Reed, a Teacher of Emerson," Dr. Clarence Hotson writes:

> Emerson's interest in the teachings of . . . Swedenborg . . . first arose through his reading in 1826 Sampson Reed's "Growth of the Mind." This interest culminated in "Swedenborg; or the Mystic,"

---

[2]S. Margaret Fuller Ossoli, "Papers on Literature and Art" (Boston, 1846), p. 336. [3]*Ib.*, pp. 337-338. [4]*Ib.*, p. 339. [5]*Ib.*, p. 340.

[6]Margaret Fuller, pp. 340-341. [7]*Ib.*, p. 341.

which Emerson gave as a lecture at Boston, and at Manchester, England, and later published in revised form in "Representative Men" [1850]. It also expressed itself through his interest in Swedenborg's organized disciples, the Church of the New Jerusalem, and especially in its Boston society, which was organized first in 1818.[8]

After this review, Dr. Hotson embarks upon his article, "Emerson and the Swedenborgians," and shows from references in Emerson's writings from 1824 until the publication of "Representative Men" in 1850 that the Concord sage had mixed praise and blame for Swedenborg and his followers, both of whom he tended to confuse. In general, Emerson's attitude is stated in his "Journal" entry for September 14, 1834 as follows:

> If Dr. Lindberg [a Swedish friend of Emerson's] would have me study Swedenborg because I have respect for his doctrines, I shall hold it sufficient answer that the *aura* of those books is not agreeable to my intellectual state.[9]

Nevertheless, Emerson, although he agreed with Margaret Fuller in deploring sects, preferred Swedenborgianism to Calvinism and Unitarianism, and in spite of the imagination and enthusiasm of the disciples of the Swedish seer, had faith in the realness of their contribution to the amalgamated belief of the future.[10]

Passing on to Emerson's "Swedenborg; or, the Mystic," in one of a series of studies, Dr. Hotson finds that "Emerson's Biographical Sources for 'Swedenborg'" were Nathanial Hobart's "Life of Swedenborg" (1831) and J. J. Garth Wilkinson's "Swedenborg and the Swedenborgians," from the *New Jerusalem Magazine* of September, 1842. Dr. Hotson's conclusion is that Emerson's "use of his sources shows rhetorical skill rather than either great accuracy or depth of mind."[11]

---

[8]Clarence Hotson, "Emerson and the Swedenborgians," in *Studies in Philology,* XXVII (July, 1930), p. 517.

[9]Hotson, "Emerson and the Swedenborgians," p. 523; the brackets are my own—C. O. P. [10]*Ib.,* pp. 517-545.

[11]Hotson, "Emerson's Biographical Sources for 'Swedenborg'" in *Studies in Philology,* XXVI (Jan., 1929), p. 45.

In another study entitled "George Bush and Emerson's 'Swedenborg'," sent me through the courtesy of Dr. Hotson himself, this investigator shows that at first Emerson's lectures on Swedenborg absorbed many "favorable comments" from reports of Professor Bush's earlier Boston lectures given "with the zeal of a recent convert," but that after Bush's rejoinders to Emerson's criticisms of Swedenborg, the sage of Concord, in order to defend himself, tried to magnify Swedenborg's faults rather than to correct himself, with the result that Emerson's final version of "Swedenborg . . . ," as published, appeared unusually unfavorable to the Swedish seer compared with any of Emerson's earlier writings or even lectures on the same subject.[12]

There are, to be sure, extremes of praise and blame for Swedenborg in Emerson's interpretation of him as "The Mystic." To begin with, Emerson sets up Swedenborg's sanctity as the opposite pole to Shakespeare's intellect.[13] Later, he is not surprised to find a trace of "eccentricity or madness" in such "men of large calibre."[14] Defining Swedenborg as "a colossal soul," Emerson says, "he lies vast abroad on his times uncomprehended by them and requires a long focal length to be seen."[15] Then the sage applies his own lenses to the seer and interprets him as the uniter of natural philosophies on the principle, *tota in minimis existit natura,* and as the first to apply this scheme to the spiritual world. But in doing this latter, he held so strictly to a Hebraic theological parallelism that his symbology here lacked universal validity, according to Emerson, although he does believe that Swedenborg's approach to the problem was unrivalled. Chief among Emerson's criticisms of "the rudest

---

[12]Hotson, "George Bush and Emerson's 'Swedenborg'" in *The New-Church Magazine,* vol. L, nos. 499-500 (London, 1931), pp. 22-34; 98-108.

[13]R. W. Emerson, "Swedenborg; or the Mystic," in "Representative Men," vol. IV, p. 92, of "The Works . . ." (14 vols. Boston, 1876). [14]*Ib.,* p. 96. [15]*Ib.,* p. 100.

Viking that his rough Sweden ever sent to battle,"[16] are that he does not reconcile intellect and faith,[17] that his universe accommodates no self-determination, that his symbology did not include all religions, that his "judgments are those of a Swedish polemic, and his vast enlargements purchased by adamantine limitations,"[18] that as a "Lutheran bishop's son," habituated to "parish disputes" concerning "'faith alone'" and "'works alone'," "he carries his controversial memory with him in his visits to the souls,"[19] that he shuns evils as absolute sins, that his Deity is personal,[20] that he "admitted no conversion for evil spirits,"[21] and that his revelation is reported impersonally without poetic beauty.[22] Yet in spite of these characteristic criticisms, Emerson adds to his praise of Swedenborg's epigrammatic style,[23] his equalizing of the sexes,[24] and "a merit sublime beyond praise": that "He elected goodness as the clue to which the soul must cling in this labyrinth of nature."[25] By the time of the publication of his poem "The Solution," in 1861, Emerson however had acclaimed Swedenborg as one of the five immortal poets of the world.[26] Such aspects of Swedenborg when added to his primary accomplishment of integrating natural science and of correlating that arrangement with the spiritual system of at least one religion, that of Christianity, must then be taken as the final, but by no means insignificant, residuum of influences to which Emerson was receptive.

Not only did Swedenborgianism affect such transcendentalists as Margaret Fuller and Emerson, but it also made contacts with the Quakers through John Greenleaf Whittier. In his essay entitled "Swedenborg," the poet in 1844 hailed the spiritual effect of "the Gothland seer's" teachings, which

---

[16]Emerson, "Swedenborg . . .," p. 104. [17]*Ib.*, p. 126. [18]*Ib.*, p. 131. [19]*Ib.*, p. 131. [20]*Ib.*, p. 132. [21]*Ib.*, p. 133. [22]*Ib.*, p. 135. [23]*Ib.*, p. 121. [24]*Ib.*, p. 122. [25]*Ib.*, p. 138.

[26]A. B. Benson, "The Beginning of American Interest in Scandinavian Literature" in *Publications of the Society for the Advancement of Scandinavian Studies,* VIII (1925-1926), p. 134.

in a materialistic and "unbelieving generation" brought "the spiritual world into close analogy with the material one" and kept alive "the spirit of devotion," even though his disciples were given to "wrapping closely around them the mantles of their order" and maintaining "the integrity of its peculiarities."[27] That Swedenborg, "a man of the world" and of science, could evolve from "the hard and gross materialism of his studies a system of transcendent spiritualism," was to Whittier "one of the marvels and puzzles of metaphysics and psychology."[28] Equally surprising to the poet was his discovery in visiting a Boston New Church that the converts had nothing "calculated to excite enthusiasm, nothing of the pomp of religious rites and ceremonies; only a settled conviction of the truth of the doctrines of their faith"—a faith reliant upon "the mysterious and wonderful revelations of the Swedish prophet . . . literally unmasking the universe and . . . the profoundest mysteries of life."[29]

In accounting for Swedenborg's writings, Whittier thought that the "boldness," the "detail at times bordering on the ludicrous," and the "logical accuracy" could have come only from one who "saw what he thought."[30] Somewhat guarded, the poet concludes, however, that

> They are not unworthy of study; but in the language of another, I would say, "Emulate Swedenborg in his exemplary life, his learning, his virtues, his independent thought, his desire for wisdom, his love of the good and true; aim to be his equal, his superior, in these things; but call no man your master."[31]

Perhaps most enthusiastic over Swedenborg was the senior Henry James, father of William James, the philosopher, and Henry James, Jr., the novelist,—together an American triumvirate of notables in their respective fields, with a common Swedenborgian heritage. In the works of James, the influence of Swedenborg is mingled with socialistic theories. As

---

[27]J. G. Whittier, "Swedenborg" in "The Prose Works" . . . , 3 vols. (New York, 1892). III, pp. 276-279. [28]*Ib.*, p. 277.

[29]Whittier, p. 277. [30]*Ib.*, p. 278. [31]*Ib.*, p. 279.

early as 1840, in a work entitled "Remarks on the Apostolic Gospels," James took the Swedenborgian position by championing the divinity of Christ, while opposing the orthodox conception of the triune Godhead. Still more Swedenborgian was his view in "Moralism and Christianity" (1850), that civil morality was the result of mere conformity to human laws, but that the obedient religious life was the product of divine influx. Always opposed to formalism, James even found the organization of the New Church to be at fault, according to "A Letter to a Swedenborgian," published in 1847. In the same vein, he amplified his position in 1854 by writing "The Church of Christ not an Ecclesiasticism." Nevertheless, a year later he continued with a Swedenborgian explanation of the relativity of "The Nature of Evil," and followed in 1857 with "Christianity the Logic of Creation." Then after a lapse of nine years, James reaffirmed his Swedenborgian belief in the correspondense between the worlds of "Substance and Shadow," and as a final explanation of his personal belief in the seer, expounded his conception of "The Secret of Swedenborg" (1869).

This defense of the seer was an explanation of an essay published two years before in the *North American Review*.[32] Of most interest is the way in which James joins his own philosophy to that of Swedenborg, which he hails as supplying the necessary conception of God partaking of "the dimensions of his sacred human worth," demanded by the replacement of Deism by a more thoroughly scientific naturalism. James writes:

> In short, Swedenborg describes nature as a perpetual outcome or product in the sphere of sense of an inward supersensuous marriage which is forever growing and forever adjusting itself between creator and creature, between God's infinite and essential beauty and our infinite and essential necessity.[33]

To the exposition of such propositions James proceeds with rare ingenuity for the remainder of his book, except

---

[32]Henry James, Sr., "The Secret of Swedenborg" (Boston, 1869), p. 111, referring to the issue of July, 1867. [33]*Ib.*, p. 15.

towards the end where he expresses the interesting belief that such a philosophy will also find its expression in literature. Finally, James adds an appendix defending Swedenborg and himself from a certain critic. Not so much is written about the reception of Swedenborgianism in the United States, but James, in common with Margaret Fuller and Emerson, was wary of the institutional followers of the seer, for he believed that the spirit of sect was "the spirit of hell."

Much in accordance with James' prophecy was the close union of Swedenborgianism with literary art which appeared in the novelist William Dean Howells, the pioneer American realist. Brought up among parents who had adopted this "recondite faith," Howells "was received with . . . four brothers into the Swedenborgian communion by a passing New-Church minister," who often visited the Howells home.[34] Years later, when writing to Edward Everett Hale to decline an invitation to write an article concerning the Bible, Howells offered as his excuse that during his boyhood he had done no "thorough reading" of the Scriptures themselves, for his father on Sunday nights "read a chapter from the 'Heavenly Arcana' " of Swedenborg to the family.[35] In fact, Howells never became strongly affiliated with any church, because his nominal Swedenborgianism isolated him to a certain extent from other faiths, while the New Church had not developed as yet any great institutionalized claim upon its sympathisers.[36] Moreover, in his later years, Howells became at times doubtful about a Ruling Benevolence and about the reality of the very life after death described so completely by Swedenborg; yet the novelist never failed to find some comfort in the religion of his youth.[37]

---

[34]Howells, "Years of My Youth" (New York, 1916), p. 25.

[35]"Life in Letters of William Dean Howells," ed. by Mildred Howells (2 vols., New York, 1928), I, p. 48.

[36]"Years of My Youth," p. 160.

[37]"Life in Letters" . . . , II, p. 14.

Be that as it may, the curious relation of Howells' Swedenborganism to his literary tastes is revealed in a series of letters to a young author, Howard Pyle. In four of Howells' letters between 1890 and 1895, we find his advice to Pyle, who was incorporating Swedenborgian ideas in novels. In addition, Howells revealed how he planned to utilize Swedenborgian material in his own stories, for on December 22, 1890 he wrote to Pyle:

> I have had it in mind to write a story of the future life, on an extended scale, using Swedenborg for my *entourage*. I venture to suggest that you leave out the explicit references to Swedenborg and the New Church, because I am afraid they will circumscribe your audience. The romance [*In Tenebras*] ought to be printed not in any sectarian periodical . . .[38]

Again, on October 29, 1893 Howells wrote to the same author:

> Any more Swedenborgian fiction? I should like to read another story of yours in that kind.[39]

Two years later Howells gave high personal praise to Pyle's novel about Christ entitled "Rejected of Men" (New York, 1893). In the meantime, on January 30, 1891, Howells changed the subject to remark to Pyle concerning William James:

> Are you reading James's "Psychology"? I am, with the interest of knowing his Swedenborgian origin. The book is a most important one. James is one of the few scientific men who do not seem to snub ones's poor humble hopes of the hereafter.[40]

Perhaps just as Howells may here be hinting at the conciliatory influence upon James by Swedenborg, so we may suggest in turn that Howells' own quasi-realism was mellowed by inheriting that placid aloofness inherent in his Swedenborgian father who "viewed with kindly amusement the religious tumults of the frequent revivals about him," and who, "With his Swedenborgian doctrine of degrees in

---

[38]Howells, "Life in Letters" . . . , II, p. 10; the brackets are my own.—C. O. P. [39]*Ib.*, p. 40.

[40]Howells, "Life in Letters" . . . , II, p. 14.

sin,"[41] maintained a tolerant equanimity toward affairs, without caring to dig deeply into absolute problems. And finally, on the more romantic side, it seems that Howells' Swedenborgian speculations led him to such works as "True I Talk of Dreams," for even of Swedenborg, he wrote to Pyle in 1891, "I have long supposed that he sometimes mistook phases for states."[42]

There remain two other authors of some note, though like Howells, not to be classed among the romanticists, but who must be mentioned in order to round out the considerations of the influence of Swedenborgianism in American literature.

The one is John Bigelow, famous for first editing Franklin's Autobiography, and for being the biographer of Samuel J. Tilden and of William Cullen Bryant. After Bigelow's death the New Church published in 1912 a small work on "The Bible That Was Lost and Is Found." Bigelow had originally written this account of his conversion to Swedenborgianism for the sake of his descendants, but was prevailed upon before he died to add a preface addressed to the public so that his testimony might be published. Amid various philosophical digressions, the story tells of Bigelow's chance meeting in 1854 on the Danish dependency, the island of St. Thomas, with one Kjerulff, a Dane who introduced Bigelow to Swedenborg's works. In them Bigelow found the answer to his doubts based on what he thought to be the inconsistencies of the Bible. Later, when coming under the influence of Professor George Bush, the lecturer with whom Emerson had differed about Swedenborg, Bigelow became a staunch member of the New Church. Near the end, the author makes an ambitious attempt to collate the imagery of several great English poets, especially of Shakespeare, with the symbolism of Swedenborg. Simple and direct, as well

[41] "Years of My Youth," pp. 22, 25.

[42] "Life in Letters" . . . , II, pp. 14-15; "True I Talk of Dreams" appeared in *Harper's*, May, 1895. See "Life in Letters" . . . , II, pp. 60-61. (The title is an expression apparently taken from "Romeo and Juliet," I, iv., 97—C. O. P.)

as ingenious in its earnest reconciliation of rational objections against the literal Scriptures, Bigelow's work resembles to some extent in both style and content the writings of his master Swedenborg.

Better known, especially as a personality, is the authoress and humanitarian, Helen Keller, whose autobiographical writings reveal considerable addiction to the philosophy of Swedenborg. Only a year after the publication of Bigelow's work, Miss Keller's book "Out of the Dark" contained an essay on "The Message of Swedenborg." Finding Swedenborg's spiritual insight a compensation for her own disability in physical sight, Miss Keller writes:

> The dearest of all the consolations which Swedenborg's message brings to me is that in the next world our narrow field of work shall grow limitlessly broad and luminous. There the higher self that we have longed to be shall find realization.[43]

Quoting Emerson as to the greatness of the Swedish seer, Miss Keller adds her own conviction that his message is "as startling, as thrilling as the angel-sung tidings of the Lord's birth."[44] She finds that Swedenborg's "central doctrine is simple," and explains that

> It consists of three main ideas: God as divine love, God as divine wisdom, and God as power for use. . . . Love is the all-important doctrine. This love means not a vague, aimless emotion, but a desire of good united with wisdom and fulfilled in right action.[45]

In continuing her lucid development of such points, Miss Keller shows to what unlooked for extent this Swedish philosopher's ideas had quietly penetrated among notable American authors.

But to imply that Swedenborg's personal mysticism could in itself be anything typically Scandinavian is another matter unless it is pointed out, as I think it may properly be done, that such an elaborate revelatory philosophy, even if not coming from an obsessed mind, reflected in turn the characteristic Scandinavian subjectivity, which in its introver-

---

[43]Helen Keller, "Out of the Dark" (New York, 1913), p. 260. [44]*Ib.*, p. 259. [45]*Ib.*, pp. 261-262.

sion naturally turned to personal pietism, and in its extroverted form was traditionally famous for its mythological and supernatural outlook upon nature, which it peopled with endless forms of trolls, giants, dwarfs, fairies, pixies, and brownies. Indeed, the famous pianist, Percy Grainger, writes in referring to his collection of "Concerts of Norse Music" that

> The very essence of great mountains, austere deserts, and briny oceans seems concentrated dawn to the most intense point in the old Norse humanity, in which the elements of nature seem to move in spiritualized forms.[46]

Certainly this is what they also continued to do for the more modern Viking, Emanuel Swedenborg, even though he of course applied a Christian symbology to nature as he knew it through his eighteenth century scientific acumen. Moreover, he buttressed his philosophy with such plodding working-out of logical details as might have been expected of a Scandinavian bishop's son with sufficient theological proclivities. It therefore seems that Swedenborg was not too unique a man to be at the same time in some points distinctly Scandinavian.

Again, a question might be raised: granted that Swedenborgianism was not in itself un-Scandinavian, was it in its influence romantically transcendental? The fact that Margaret Fuller and Emerson, famous believers in association between the human and the divine soul, accepted much of Swedenborg's report of his intromission into the spiritual world, should act easily to affirm such a question. But to be more thorough, it might be well to inquire: what were the elements in the Scandinavian tradition as a whole, to which the Romantic Movement in American literature was attracted?

Although basically, romanticism is as Lascelles Abercrombie says, "an affair of temper and not of subjects or topics,"[47] it may be valuable at least to suggest the subjects

---

[46] *The American-Scandinavian Review*, XII (Oct., 1924), p. 631.
[47] Abercrombie, "Romanticism" (London, 1926), p. 134.

inherent in Norse lore, which, given a proper romantic attitude in an artist, would be liable to be seized upon by him for exploitation. If all the definitions of romanticism gathered in Paul Kaufman's essay "The Romantic Movement"[48] and in his earlier survey of the meanings of the term "romanticism"[49] be partly right, then it is seen that the Norse tradition provided a gold mine of material for the romantics.[50]

Here they might amply satisfy their love for the medieval past in certain of the sagas, or for the fascinating primitive man as represented by the old Vikings who had the romantic spirit of revolt and individualism which would brook no restraining governments at home. In Bayard Taylor's travelogues may be noticed the romantic interest in the hospitality of humble life and in the surrounding picturesque scenery. A new interpretation of nature and the Scriptures attracted our transcendentalists—Margaret Fuller, Emerson, Whittier, Henry James Sr., and others—who were introduced to Swedenborg's communings with the Infinite. Even more supernatural were the earlier romantic recurrences to the old superstitious tales of runic incantations or of witchcraft. Mrs. Sigourney attached herself to sad and sentimental Norwegian folk stories. Washington Irving turned to the colorful Dutch and Swedes of our national past. Longfellow experimented with new meters and brave old Danish sea-ballads, besides picturing the perfected men into which the stout old Scandinavian heathens would grow after bowing to the new era following the introduction of a crusading Christianity with its medieval zeal. And Whittier who shared the same attitude was nevertheless moved to a love of

[48]In "The Reinterpretation of American Literature," p. 120; see also p. 33 for Foerster's definitions in his essay, "Factors in American Literary History."

[49]Kaufman, "Defining Romanticism: A Survey and A Program," in *Modern Language Notes,* XL (April, 1925), pp. 193-204.

[50]Cf. F. E. Farley, "Scandinavian Influences in the English Romantic Movement" in *Harvard Studies and Notes in Philology and Literature,* IX (Boston, 1903), pp. 222-227.

the beauty inherent in the striking phrases of the old skalds. Since mythological allusions seem ever to be in favor in poetry, the romantics who were averse to the overworked classical tradition, found in that from the north a novel and useful fund of imagery. And finally, James Russell Lowell envisaged in connection with the colonizing Viking discoveries of America, a promise of future democratic social reforms in the New World.

It thus appears that the romantic influences of Scandinavianism in American literature were very widespread and inclusive of practically all the phases gathered by scholars in attempting to define "romanticism." Although this movement, in which the Swedenborgian influence first played a major part, was very significant and prolific, it should not be inferred that it was of the greatest importance in American literature. Indeed, if the Scandinavian influences, including that of Swedenborgianism, had not been progressive enough to move on, we should be having none of their modern manifestations as have been considered, for example, in the Swedenborgian writings of William Dean Howells, John Bigelow, and Helen Keller. This much will indicate, however, that among the northern lights of Scandinavia that have always in one way or another illumined American letters, Emanuel Swedenborg has been one of the brightest beacons for certain American authors of importance.

Carl O. Paulson.

COULD THE LORD HAVE FAILED IN TEMPTATION?

By the Rev. H. Clinton Hay.

LET us go with the shepherds to Bethlehem, and behold the new-born Babe lying in the manger. In adoration they knelt before Him; for the angel who had brought them the "good tidings of great joy" had sent them on this errand with the message, saying

There is born to you this day in the city of David, a Savior, which is Christ the Lord.

Prophecy was being thus fulfilled; for Isaiah had declared

The Lord Himself shall give you a sign. Behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel, God with us. (Isaiah vii, 14.)

And again he prophesied:

Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, Mighty, God, the Father of Eternity, the Prince of Peace. (Isa. ix, 6.)

And still again:

It shall be said in that day, Lo, this is our God; we have waited for Him that He may save us. This is Jehovah; we have waited for Him: let us be glad, and rejoice in His salvation. (Isa. xxv, 9.)

And the angel of the annunciation said to Mary:

The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God.

Swedenborg says:

Thus we are taught that Jehovah God, the Creator of the universe descended and assumed the Human that He might redeem and save men. (True Christian Religion, n. 82.)

Reading on in the same number:

Who does not know that the child has his soul and life from the father, and that the body is from the soul? What therefore is said more plainly than that the Lord had His soul and life from Jehovah God? and because the Divine cannot be divided, that the Divine itself of the Father was His soul and life?

Swedenborg then quotes many passages from the Word, beginning with these:

Am not I Jehovah? and there is no God else beside Me; a just God and a Savior, there is none beside Me (Isa. xlv, 21, 22). I am Jehovah, and beside Me there is no Savior (Isa. xliii, 11).

And he concludes the consideration with the following words:

From these passages and very many others, every man who has eyes, and whose mind has been opened by means of them, can see that God, who is one, descended and became Man for the purpose of accomplishing the work of redemption. (True Christian Religion, n. 83.)

Now, the question, "Could the Lord Have Failed in Temptation?" seems to be answered already by Swedenborg; for if God, the Omnipotent, descended and became Man to accomplish the work of redemption, in the Divine Human of the Lord Jesus, of course He could not fail. From this Swedenborg goes on to show how God, who is One, did it.

There are several reasons, which will be disclosed in course in the following pages, why God could not redeem men, that is, deliver them from damnation and hell, except by the assumed Human; for redemption was the subjugation of the hells and the ordering of the heavens, and after this the establishment of a church. These things God by His omnipotence could not effect except by means of the Human; for no one can work unless he has an arm, and in the Word the assumed Human is called the arm of Jehovah, as in Isaiah, for example:

"Who hath believed our report? and to whom hath the arm of Jehovah been revealed?" (Isa. liii, 1.)

For Jehovah, as He is in Himself, cannot by His omnipotence touch any devil in hell or any devil upon earth, and curb him and his fury, and subdue his violence, unless He be in lasts as He is in firsts. He is in lasts in His Human; wherefore, in the Word,

He is called the First and the Last, the Alpha and the Omega, the Beginning and the End. (True Christian Religion, n. 84.)

Then Swedenborg shows how Jehovah God descended as Divine truth, which is the Word; and yet He did not separate Divine good from it—in Him truth and good are never separated. And this is what is meant by the Messiah or Christ and by the Son of Man Who was to be tempted, and suffer, and die; for this alone is what could approach and touch the devils and evil spirits in the hells. But it (the truth from the good) was not separated when it was clothed upon in the flesh and earthly nature of the Virgin; and the Divine good in it saved it from falling in temptation.

Now let me go on quoting from Swedenborg's "The True Christian Religion." In no. 86 we read:

The reason why Jehovah God descended into the world as Divine truth was that He might do the work of redemption; and redemption was the subjugation of the hells, the ordering of the heavens, and after this the establishment of a church. To effect these things the Divine good does not avail, but the Divine truth from the Divine good . . . nor could the falsities and evils in which all hell was and always is, be attacked, conquered, and subjugated otherwise than by Divine truth from the Word; nor could the new heaven, which also was then made, be founded, formed, and arranged in order by any other means; nor could the New Church upon earth be established by any other means. Moreover, all the strength, all the virtue, and all the power of God, is of Divine truth of Divine good. This was the reason why Jehovah God descended as Divine truth, which is the Word; therefore it is said in David,

Gird Thy sword upon thy thigh, O Mighty One, and in Thine honor mount up; ride upon the Word of Truth; Thy right hand will teach Thee wonderful things; Thy weapons are sharp; Thine enemies shall fall under Thee. (Psalm xlv, 3-5.)

These words are said of the Lord, and of His combats with the hells, and of His victories over them.

Notice that in these passages we are not taught of the hells attacking the Lord, but of the Lord attacking the hells to subjugate them. It reminds us of the scene in Gadara where the legion of evil spirits cried out at the Lord's approach, saying, "What have I to do with Thee, Jesus, thou

Son of the Most High God? I adjure Thee by God, torment me not" (Mark v, 7).

Now let us see what we have in that Divine Babe in the manger at Bethlehem which the shepherds adored, and in whose coming the angels rejoiced. According to the teachings of the Lord in His Second Coming we find that the soul of that child is Jehovah the Father Himself, omnipotent and omniscient, coming into humanity to conquer the hells, put in order the heavens, and establish the Christian church in the world. As to the Soul of that child, therefore, failure is not possible.

Second, we find Jehovah descending through the heavens of the Most Ancient Church, and also through the heavens of the Ancient Church, clothing His Divine Soul with all that was cœlestial and all that was spiritual in all the angels of those two heavens. For the Divine of the Lord, and nothing of the angels' own makes heaven (Heaven and Hell, n. 8); so He is clothed in what the angels had received from Him and made human for Him. Swedenborg says of this in "Arcana Cœlestia," n. 6000[7]:

> Before the coming of the Lord there was a Divine Human of Jehovah in the heavens, for by passing through the heavens He presented Himself as a Divine Man before many on earth. But at that time the Divine Human was not so one with the Divine itself, which is called the Father, as when the Lord made it in Himself altogether one. That before this they were as it were distinct, is plain from a passage in Genesis (Genesis xix, 24; see Arcana Cœlestia, n. 2447).

There could be nothing evil or false in this Divine Human in the heavens; but it was finite, limited to, or by, the extent to which those heavens had been formed, and therefore capable of tempting Him in the sense of limiting His love and wisdom as He descended towards the hells opposite to those heavens; but thus far, in the celestial and spiritual planes of His Divine Human, we may think of Him as purely Divine-Human. Therefore failure is not possible as to those planes.

Then He descended through the World of Spirits where

were both good and evil spirits. The good contributed to the formation of His natural mind what they had received from Him; but the evil could not approach Him, for He was clothed with the life of the heavens, and was filled with the indwelling life of the heavenly Father, from which they would fly away in terror. So still failure was not possible.

And last of all He descended to the Virgin, who clothed Him in the flesh of her own body and nature with all its inheritance of evil and appearances of falsity.

Now let us not fail to realize that it was the Son of God, inmostly one with Jehovah God, the heavenly Father, and clothed with the Divine Human which made the heavens in all the angels, that had descended into the womb of the Virgin to be clothed in an earthly life which she had in common with all humanity on earth. And let us not fail to realize that in that Divine-Human of the Son of God the good and truth of the letter of the Word dwelt in all its fulness, at least in potency; and that the truth was united with the goodness perfectly in Him; but could be so separated in the minds of His hearers as to make it possible for all the hells to approach it and assault the Lord in it, and engage in combat with Him; but (it seems to me) without the least possibility of success, because in Him the truths of the letter of the Word were perfectly united with the goodness of the truths, for He was predestined to fulfill it to the least jot and tittle, that is, bring down the good of the truth into conjunction with it by temptation combats and victories.

And now let us see what the goodness was, that was such a perfect protection against failure. It was the Father's love of saving the human race. This persisted all the way down from the Divine Soul—one, and the same, with the Father—down through the heavens and the world of spirits and the birth from the Virgin, even unto the letter of the Word, thus "made flesh to dwell among us"; from the Alpha even to the Omega, the heavenly Father's love of

saving humanity persisted and prevailed with all its power. Hence we read in the Gospel of John:

> For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. (John iii, 16.)

How this was, Swedenborg tells us in the following passage:

> Why the Lord so often attributes to the Father what is His, has been explained above (nn. 1999, 2004); for Jehovah was in Him, and consequently in everything that was His. This can be illustrated by what is similar, though not equal, in man. A man's soul is in him; and as it is in him, it is in the least particulars belonging to him, that is in the least particulars of his thought, and in the least particulars of his action. Whatever has not his soul in it, is not his. The Lord's soul was Life itself, or Being itself, which is Jehovah; and thus this was in the least particulars belonging to Him; and as Life itself, or Being itself, which is Jehovah, was His, as the soul is man's, so what was Jehovah's was His. And this is what the Lord says, that He *is in the bosom of the Father* (John i, 18), and that all things whatsoever the Father hath are His (John xvi, 15; xvii, 10, 11). From good, which is Jehovah's, He united the Divine Essence to the Human Essence, and from truth He united the Human Essence to the Divine Essence; and thus each and all of Himself. Yea, His Human was left to itself, that He might fight of Himself against all the hells and overcome them; and as He had life in Himself which was His, as already said, He overcame them by His power and by His strength; and this is clearly said in the Prophets in the passages that have been cited. Hence then because He acquired all things to Himself by His own power, He became Justice, delivered the world of spirits from infernal genii and spirits—and so redeemed it. For this reason He is so often called in the Word of the Old Testament the Deliverer and Redeemer, and the Savior, which is the meaning of His name Jesus. (Arcana Cœlestia, n. 2025.)

In the Old Testament Jehovah is named as the Redeemer and Savior. The name Jesus means Jehovah the Savior.

I know of not the slightest suggestion of the Lord's failure anywhere in the Lord's Word, except in the agony of the cross, when he said:

> My God, my God, why has Thou forsaken me!

And that is accounted for as an appearance belonging to temptation. Temptations are not successful in removing the evil, in this case the assault of the hells, for which they are permitted, until they proceed from doubt to despair. The appearance was that the Father had forsaken Him; but the underlying reality was the victory of the Father in completing the glorification of the Human which had been assumed for the redemption and salvation of the world. Of this Swedenborg says:

> The reason why the union itself was fully effected by the passion of the cross, is that this was the last temptation which the Lord underwent in the world, and conjunction is effected by temptations; for in them man to appearance is left to himself alone, though he has not been left alone, for God is then most really present in his inmosts, and supports him; when thus one conquers in temptation, he is most intimately conjoined with God; and the Lord then was most intimately united to God His Father. That the Lord in the passion of the cross was left to Himself, is evident from His exclamation upon the cross: "My God, why hast thou forsaken Me?" and also from these words of the Lord: "No one taketh life from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again; this commandment have I received of My Father" (John x, 18). From these passages it may now be evident that the Lord did not suffer as to the Divine, but as to the Human; and that then an inmost and thus a complete union was effected. This may be illustrated by the fact that while a man suffers as to the body, his soul does not suffer, but only grieves; and God takes away this grief after the victory, and wipes it away as one wipes tears from the eyes. (True Christian Religion, n. 126.)

Thus Swedenborg disposes of the dogma of patri-passianism which disturbed the early Christian Church. But when in this connection, he teaches that the Human suffered alone, we must not forget what he has just said about the Divine, or the Father, never forsaking Him in reality, but beneath that appearance being with Him inmostly, and supporting Him. The Divine and the Human were being made all the more intimately one within that appearance.

Hence Swedenborg does not mean that the human was separated from the Divine and thus "left alone" to meet the assaults of the hells, for then it would certainly have

failed; just as a man would fail if he should be left alone by the Divine-Human of the Lord now. Man has freedom to turn or not to turn to the Lord for salvation; but the Lord's freedom was different in this respect: for He brought down in Himself Divine and heavenly freedom, which was real freedom—the freedom which the angels enjoy, the freedom to do right and live with the Lord in heaven. Unlike fallen man, the Lord was born celestial-spiritual; the celestial and spiritual planes were not closed in Him to the influx of the Divine. In Him the son of Mary resisted the Son of God, and the Son of God conquered and put away the son of Mary, which died on the cross, and the Son of God rose victorious, glorified, and made one with the Father.

Swedenborg warns us of the danger of thinking of the Human alone as doing the work of salvation, in the following:

> Many at this day think no otherwise of the Lord than as of a common man like themselves, because they think of his Human only, and not at the same time of the Divine; when yet His Divine and Human cannot be separated. *For the Lord is God and Man; and God and Man in the Lord are not two, but one person; thus altogether one, as the soul and body are one man.* (Doctrine of the Lord, n. 21.)

In saving the world from the hells the Lord passed through two states called humiliation and glorification: "humiliation so far as, and when, He was in the human from the mother; and glorification so far as, and when, He was in the Human from the Father" (Doctrine of the Lord, n. 35).

Hence we are taught that the Lord, when He was developing the life of the earthly senses in His childhood, "overcame and subjugated the most direful hells, where all are sensual" (Apocalypse Explained, n. 918). And on the other hand, in His childhood, when in states of glorification, the Lord very often had Divine visions of what His external man was to be when joined to His internal man, for

He alone was to join them together. Indeed in the "Arcana," n. 1791, we read:

> That the Lord had the inmost and most perfect perception of all things. The perception, as said before, was a sensation and a perceptive knowledge of all that was being done in heaven, and a continual communication and internal conversation with Jehovah, which the Lord alone had.

In the "Arcana," n. 1690, we read:

> In the internal sense the temptations are treated of which the Lord sustained in His boyhood, concerning which nothing is related in the Word of the New Testament. . . . That the Lord's life, from His earliest boyhood even to His last hour in the world, was continual temptation and continual victory, is evident from many things in the Word of the Old Testament. . . . All temptation is an assault upon the love in which a man is, and the temptation is in the same degree as the love. If the love is not assaulted, it is no temptation. To destroy any one's love is to destroy his very life; for the love is the life. The Lord's life was love towards the whole human race; and indeed it was so great, and of such quality, that it was nothing but pure love. Against this, His life, continual temptations were admitted, as has been said, from earliest boyhood to the last hour in the world, . . . He was assaulted by all the hells; against which He continually fought, and subjugated and overcame them; and this solely from love towards the whole human race. And because this love was not human but Divine; and as the love is, so is the temptation, it may be evident how grievous the combats were, and how great ferocity on the part of the hells. That all this was so, I know of a certainty.

As this love was Divine, and therefore, Infinite, it could not fail in temptation.

In closing let me say a word about the definition of temptation. In the letter of the Scriptures, in the Hebrew and in the Greek and in the English translations, the word "temptation" means a trial, a test. The first Christian church thought of that test as God's way of trying man's strength and finding out whether he is good or not; but the Omniscient knows what is in man. The New Church is taught that it is God's way of showing man that of himself he is utterly evil, and has no strength of his own to resist the assaults of evil spirits, and that the Lord alone is good and

that He alone can redeem and save man. The New Church is taught that in reality temptation is the combat of the Lord with man's spiritual enemies, in which combat man suffers; and that it is for him to choose to cooperate with the Lord. The victory depends upon his choice.

But the Lord's temptations were different in this respect, that He fought all the hells immediately, and alone, with no choice but His own to consider, the choice that brought Him into the world, namely, to conquer the hells and take them under His control forever. His Divine choice always gave Him the victory; it could not fail.

Thus the one great purpose of His Incarnation, which filled His soul and determined all that He said and did, triumphed. With the prophecy of Isaiah we may say:

> Who is this that cometh from Edom,
> With dyed garments from Bozrah?
> This that is glorious in His apparel,
> Marching in the greatness of His strength,
> I that speak in righteousness, mighty to save.
> . . . . . .
> And I looked, and there was none to help;
> And I wondered that there was none to uphold:
> Therefore mine own arm brought salvation unto Me.

Bozrah has respect to the Divine truth, and Edom to the Divine good of the Word (Apocalypse Explained, n. 922).

And the Word was made flesh, and dwelt among us, full of grace and truth. (John i, 14.)

H. Clinton Hay.

SWEDENBORG'S ORIGIN OF MAN CONFIRMED BY SCIENCE

In Two Parts: Part Two

By Forster W. Freeman, Jr.

IN "Part One" of this article an effort was made to link religion with science, or spiritual truths with natural truths, by recalling the internal meaning of Genesis, which reflects man's spiritual evolution or regeneration, and then proceeding with Swedenborg's revelation of the process of cosmic evolution, which is the only complete and workable theory which has been produced. He has explained how creation started with God, the Giver of all life, and descended by degrees through the spiritual sun, three spiritual atmospheres, three kingdoms of heaven, to the natural sun, and thence through the three natural atmospheres, which by condensation formed our earth, and resulted in the three kingdoms of our earth, and finally to man with his three attributes corresponding to the Divine trinity of God. The task now remains to follow the progress of man from the beginning and to again link religion with science and cause with effect.

Distinction Between Man and Animal.—And now lest some Swedenborgians have thoughtlessly become followers of Darwin in the belief that man has descended from animal, it may be well in what follows to quote what Swedenborg said about it. First, however, we must realize that Swedenborg has not overlooked the fact that both men and animals have changed since they were created, that the little three-toed oehippus has become a big horse, and that the large headed stooped form of the most ancient men has been altered to meet changing conditions; but he still main-

tained the barrier between man and animal, the barrier of immortality.

Only a person bereft of reason and who is ignorant of what life is can think that all things are from nature, and that life even comes from nature. . . . What is dead; that is, the natural, may indeed in many ways be perverted or changed by external accidents, but it cannot act upon life; on the contrary, life acts into it, according to the induced change of form. It is the same with physical influx into the spiritual operations of the soul; this it is known, does not occur, for it is not possible. (Divine Love and Wisdom, n. 166.)

It may not be very harmful to believe that the Lord created an atom, and that it grew until it formed the world, although this is a falsity and falsities are always dangerous; but if you allow yourself to believe that man is just an overdeveloped animal, you are undermining the foundations of religion.

That the human race is the basis on which heaven is founded, is because man was last created, and that which is last created is the basis of all that precedes. Creation commenced from the supreme or inmost, because from the Divine; and proceeded to ultimates or extremes, and then first subsisted. The Ultimate of creation is the natural world, including the terraqueous globe, with all things on it. When these were finished, then man was created, and into him were collated all things of Divine order from firsts to lasts; into his inmost were collated those things of that order which are primary; and into his ultimates those which are ultimate; so that man was made Divine order in form. Hence it is that all things in man and with man are both from heaven and from the world, those of his mind from heaven, and those of his body from the world. (The Last Judgment, n. 9.)

Man in himself, and regarded in what is his own, is nothing but a beast. He has very similar senses, appetites, desires; and all his affections are very similar. . . . But his being man, and more than beast, consists in his having an interior life, which beasts never have nor can have. . . . If, therefore, there were not the life of love from the Lord in His will, and the life of faith from the Lord in His understanding, he would not be a man. By virtue of the life, which he has from the Lord, he lives after death. (Arcana Cœlestia, n. 714.)

The heresy, that men and animals are the same in nature, is not a new one, but originated in the fall of the Ancient Church after

the flood, when men came to believe that there was no life after death, and "that men were in a similar condition with animals, save only that they could think (as is also believed at this day). Then the holy representative worship was turned into idolatry, and outward things were worshipped" (Arcana Cœlestia, n. 2722).

Hence it is a fallacy of sense that man cannot live after death any more than the beasts, . . . man being only a more perfect animal. (*Ibid.*, n. 5084.)

The lives of animals . . . are dissipated after death. (*Ibid.*, n. 1633.)

It is the internal man that is his inmost from which he is man and by which he is distinguished from brute animals, which have not such an inmost; and it is as it were the door or entrance for the Lord into man. (*Ibid.*, n. 1940.)

A lengthy discussion of creation and particularly of the distinction between animal and man can be found in "Apocalypse Explained," nn. 1196 to 1218, and it may not be amiss to quote parts of those sections here:

Everything that proceeds from the sun, that is the Divine love, is called spiritual, and everything that proceeds from the sun, that is fire, is called natural. . . . That these two in any particular thing cannot be separated, every wise person knows, for if you separate cause from effect or the internal from the external, the effect or the external goes to pieces, as when the soul is separated from the body. That there is a conjunction in the particular and even in the most particular things of nature, has not yet been known. It has not been known because of the existing ignorance respecting the spiritual world, the sun there, and heat and light there, and because of the insanity of sensual men in ascribing all things to nature, and rarely anything to God except creation in general; and yet not the least thing is possible or can be possible in nature in which there is not a spiritual. That this spiritual is in each and everything of the three kingdoms of nature. . . . Animals of all kinds . . . know from something innate and implanted that is called instinct and also nature, how their species is to be propagated,—how the young when born or brought forth are to be reared, and on what food they are to be fed; also they know their proper food from mere sight, smell or taste and where to seek or gather it, also they know their own places of habitation and resort, also where their companions and mates are by hearing the sounds they make; also they know from the variations of the sound what they desire. The knowledge of such things, viewed in itself, as well as the affection from which it is derived, is spiritual; but the knowl-

edge and affection are clothed from nature and are produced through nature, moreover in respect to the organs, members, and viscera of the body, and in respect to their uses, animal and man are wholly alike. . . . The likeness is such that man in respect to these things is an animal. That all these things in man have a correspondence . . . consequently the same is true of animals. From this correspondence, it is clear that the spiritual acts into the natural and produces its effects by means of the natural, as the principal cause does by means of its instrumental cause. But these are only general evidences that bear witness to the conjunction in that kingdom. . . . A sensual man, whose thoughts are confined to matter, compares the things pertaining to beasts with those pertaining to man, and from foolish intelligence concludes that their states of life are similar, even after death. . . . For example, dogs, from a genius innate in them, know how to act as faithful guards as if from their own nature. . . . But the spiritual man on the other hand sees that there is something spiritual that leads, and that this is joined to the natural. . . . Worms . . . undergoing their metamorphosis encompass themselves . . . that they may be born again, in which they are changed . . . into beautiful butterflies. . . . A spiritual man sees that this emulates the re-birth of man, and is a representative of his resurrection, and thus is spiritual. . . . To me all these things are evidences and proofs of a spiritual influx into natural things, and I have greatly wondered how they could be made evidences and proofs of the operation of nature alone, as they are by certain persons, who are deluded by self-intelligence. . . . It is known that every animal has a soul, for they are alive, and life is soul, and that is why they are called in the Word "living souls". That an animal is a soul in its ultimate form, which is corporeal. . . . There are given as many genera and species of animals as there are genera and species of affections. . . . Man is both spiritual and natural, while a beast is not spiritual but natural. Man has a will and an understanding, and his will is a receptacle of the heat of heaven, which is love, and his understanding is a receptacle of the light of heaven, which is wisdom. But a beast does not possess a will and an understanding, but in place of a will it has affection, and in place of an understanding it has knowledge. With man the will and the understanding are capable of acting as one or not acting as one. . . . But with a beast affection and knowledge make one and cannot be separated. . . . A beast could not destroy the order of its life. Hence it is born into all the knowledge belonging to its affection. With man it is otherwise. His two faculties of life, which are called the understanding and the will, can be separated, as has been said, therefore, he has the ability to destroy the order of his life by thinking contrary to his

will and willing contrary to his understanding, and in this way he has destroyed it. For this reason man is born into mere ignorance, that he may be led out of it into order through knowledges by means of understanding. . . . The interiors of man belonging to each mind are capable of being raised up by the Lord to the Lord and of being conjoined to Him; and this is why every man lives to eternity. This is not so with beasts. . . . A beast indeed is led by a sort of spiritual influx into its soul; but since its spiritual is incapable of being elevated it can only be determined downwards. . . . Something shall now be said about the vegetable kingdom, and its soul, which is called the plant soul. . . . By the plant soul is meant the tendency and effort to produce a plant from its seed progressively, even to new seeds, and thereby to multiply itself to infinity. . . . Likewise plants have in many respects a relation to such things as belong to the animal kingdom. . . . The tendency and effort of such things are not from the natural world but from the spiritual. That the living force, as the principal cause, is the spiritual, and that the dead force, as the instrumental cause, is the natural.

The good, whereby man surpasses the animals, is to love God, and to love the neighbor; all human good is from this. (Arcana Cœlestia, n. 3175.)

Man has from good and truth that he is man and is distinguished from brute animals. (*Ibid.*, n. 3634.)

For good is not good in man until it has been conjoined with truth. . . . By means of it, man becomes man, and is distinguished from the brute animals. (*Ibid.*, n. 3951.)

In order that the reader may have a general knowledge of how the case is with the Grand men, let him bear in mind that the universal heaven is the Grand man, and that heaven is called the Grand man because it corresponds to the Divine Human of the Lord; for the Lord alone is man, and an angel and a spirit, and also a man on earth, are men in exact proportion to what they have from Him. Let no one believe that man is man from his possession of a natural human face, body, brain, and organs and members; for all these are common to him with brute animals, and therefore these are what die and become a carcass. But man is man from being able to think and will as a man, and thus to receive what is Divine; that is, what is of the Lord. By this man distinguishes himself from beasts and wild animals; and in the other life also his quality as a man is determined by what he has received from the Lord and made his own in the life of the body. (*Ibid.*, n. 4219.)

Man, as regards the interiors pertaining to his mind, is a heaven in least form; therefore, there are in man, by creation, as many degrees of height as there are heavens. Moreover, man is an

image and likeness of God; consequently these three degrees have been inscribed on man, because they are in God—man, that it in the Lord. (Divine Love and Wisdom, n. 231.)

From the foregoing it can be seen that man is not and cannot be merely an over-developed animal but that he was created "in the image and likeness of God," and has been man from the beginning, although the extent of his intelligence has varied at different times. It can also be seen that no one can be a believer in Swedenborg's teachings and at the same time in the so-called Darwinian evolution, involving a belief in the descent of man from animals, as the two are repulsive. Of such persons, Swedenborg says that they are "bereft of reason" and "deluded by self intelligence" and of "foolish intelligence," and that such ideas are "insanity" and a "fallacy." He shows that when all else was created, man was created last because that which is last created is the basis of all that precedes, and that the other things of creation are turned into uses through man, and this completes the cycle. It is not difficult to see that man from the interiors given him by the Lord has the capacity to distinguish right from wrong and to act accordingly from love and wisdom received from the Lord, whereas no animal has the power to distinguish right from wrong. An animal may be taught by fear or bribery with food, to do or not to do a definite act, but this is accomplished through its animal instinct in its physical brain. It is according to the extent that man uses these interiors in accepting the good and truth of the Lord that he becomes a "likeness of God," and without it "man would be no more a 'living soul' than an oyster" (Coronis, n. 26). Swedenborg warns us that man should raise his understanding to the light of "Heaven to which he belongs by birth; and not, as do brute animals, solely to the earth in which he is merely a sojourner" (Arcana Cœlestia, n. 1944); and yet that is the trend of the modern scientific mind that bases its opinions only on scientific knowledge. We should remember that

man on earth is an embryo angel to be reborn into his spiritual body.

Swedenborg's Story of the Development of Man.—And now, having concentrated a few scattered extracts from Swedenborg's voluminous works pertaining to creation, and the fundamental aspects of created matter, which are sufficient to outline definitely and unmistakably his doctrines concerning the same, to such an extent as to reveal that we cannot hold contrary views and be sound New-Churchmen, the task remains to follow his story of the development of man from the beginning of his existence, and to compare it with known facts and discoveries of science. In the following, as in what precedes, the quotations are chosen in accordance with their adaptability to this work, and in many cases similar and more detailed passages are omitted for the sake of brevity.

As previously stated, the development of an individual man reflects the development of the race. Each starts with little knowledge and in a state of innocence, and passes through states of worldly ambition coming at last to spiritual knowledge and innocence of wisdom, as the human race eventually will.

> It is with regeneration exactly as with man's birth as an infant. His life is the very obscure; he knows almost nothing, and therefore at first receives only general impressions of things, which by degrees become more distinct as particular ideas are inserted in them, and in these again, still more minute particulars. (Arcana Cœlestia, n. 848.)

So we must expect to find the beginning of the race consisting of people with scant knowledge either worldly or spiritual, and yet not evil because they knew not sin. These people Swedenborg called preadamites, and he describes one in the "Spiritual Diary," n 3390.

> He was not evil; but had only a little life left; so that he was an external man, but still one who had internals in his externals, but only a little of them; so that he is not such an external man as our ones are, in whom externals are separated from internals.

They had so little good and truth that in the "Grand Man" they relate to the hairs of the body, and in other life are used as guards. So we can understand why Swedenborg says that they "lived like wild animals, but at length became spiritual men; then of those who became celestial men, and constituted the Most Ancient Church" (Arcana Cœlestia, n. 286). At the present time there is little scientific data to compare with this description of men in this first state, as the skeletons found by anthropologists up to this time do not date back that far. The oldest are undoubtedly those of the "most ancient" and the beginning of the "ancient church." However, some of the scientists' deductions are not far wrong. Dr. Henry Fairfield Osborn, the President of the American Association for the Advancement of Science, addressed the Association on December 27, 1929, at Des Moines, Iowa, and is quoted as saying: "I believe in the evolution of man, but I do not believe he came from apes. He came along a path of his own, and never passed through the ape stage. The human stock separated from other animals when the first great plateaus appeared on earth." The plateau-making stage was about 50,000,000 years ago in the Eocene Age. He places the intelligence of dawn-man back 1,250,000 years, and continues: "I am combating the special feature of the Lamarck-Darwin hypothesis, that man ever passed into highly specialized arboreal adaptations attained by the Miocene apes. Finally I am inclined to separate the human stock at a geologically earlier pre-Moncene period to anthropoid evolution. In the geologic remoteness of this momentous separation of the dawn-man stock, we are aided by a mass of collateral material utterly unknown at the time of Darwin." Dr. Osborn has probably erred in his estimation of the period of intelligence, as the first period, the one of the preadamites, was undoubtedly short compared with the many centuries covered by the period of the Most Ancient Church; but Dr. Osborn is correct in his conclusion that

man " came along a path of his own," and that he started with little intelligence.

Of the "most ancient" and "ancient" people, Swedenborg gives us a much more complete picture, with a marked comparison for the most recent discoveries. Any reader who is skeptical of Swedenborg's divine enlightenment should make a careful comparison of the men of the Most Ancient Church as he describes them, with the ancient skeletons and skulls discovered by scientists, and after grasping the accurate descriptions he gives, consider that Swedenborg lived long before any of these remains had been unearthed by scientists. Swedenborg lived from 1688 to 1772. Some of the earliest discoveries of cavemen were by Lamarck in France in 1828. In 1848 a skull of a neanderthal was found near Düsseldorf. In 1891 the Java ape man was found at Trinil River, Java. The Heidelberg man was not found until 1907, and the Piltdown man until 1911; and yet without any these known to exist, Swedenborg gave accurate descriptions of their types. Unless otherwise indicated the following passages are from the "Arcana Cœlestia":

The most ancient people who were celestial, by mercy and truth from the Lord understood nothing else than the reception of the influx of love to the Lord, and of the derivative charity toward the neighbor. But the ancients . . . were spiritual. (3122.)

The most Ancient Church, which was celestial . . . was in good of love to the Lord. Their voluntary and their intellectual made a one, thus one mind, for which reason they had from good, a perception of truth for the Lord followed in by an internal way . . . and this is the reason why this church was pre-eminently called "Man" and also a "likeness of God". (4454.)

The most Ancient Church, which more than any other, adored and worshipped the Lord. (441.)

It is impossible more fully to describe the quality of the men who lived in that most ancient time, because at the present day it is utterly unknown, their genius being altogether different from what is ever found with any one now. . . . From good they knew truth, or from love they knew what is of faith. (200.)

The most Ancient Church had immediate revelation from the Lord by consort with spirits and angels. (597.)

Their interior man, or spirit, by means also of the internal respiration, was joined to heaven. (1121.)

The people of the Most Ancient Church above all on this earth lived in genuine conjugial love. (2730.)

They then knew not what it was to exercise command over others from the love of self, . . . and they then had inward peace, and at the same time outward peace, and from this heaven among men. (10,160.)

Since these most ancient people, with whom was the church, worshipped God under a human form, and since God under a human form is the Lord, they worshipped the Lord. (Apocalypse Explained, n. 799.)

This gives us some picture of the religious character of these men. Let us now consider their manner of living.

In the most ancient time, mankind were distinguished into houses, families, and nations; a house, consisting of the husband and wife with their children, together with some of their family, who served; a family, of a greater or lesser number of houses, that lived not far apart and yet not together; and a nation, of a larger or smaller number of families. (470.)

The reason why they dwelt thus alone by themselves distinguished only into houses, families, and nations, was that by this means the church might be preserved entire, that all the houses and families might be dependent on their parent, and thereby remain in love and in true worship. It is to be remarked also that each house was of a peculiar genius. (471.)

Those, who were of the church in most ancient times, dwelt in tabernacles and tents, and also journeyed with them, for they were then mostly shepherds of sheep. (Apocalypse Explained, n 799.)

[Their writings were] on tablets of wood and of stone, and after that upon polished tablets of wood; and the second age inscribed their writings on parchments. (Conjugial Love, n. 77.)

Since they spoke by means of correspondential representations of the things about them, their writings must have been of similar nature; and if any of their writings are ever found by scientists, the way to read them will be through a study of Swedenborg's doctrine of correspondences.

It should be noted what the "most ancients" ate, as reference will be made later to the teeth of the ancient jaws found by scientists.

Eating of flesh of animals, regarded in itself, is something profane, for in the most ancient time they never ate the flesh of any beast or bird, but only seeds, especially bread made from wheat; also the fruit of trees, vegetables, various milks and what was made from them, such as various butters. To kill animals and eat their flesh was to them wickedness, and like wild beasts. They took from them only service and use, as is evident from Genesis 1, 29-30. But in process of time, when men began to be as fierce as wild beasts, and even fiercer, they then for the first time began to kill animals and eat their flesh. (1002.)

Since scientists have emphasized the development of the cerebellum and lack of development of the cerebrum in ancient skulls, it may be well to note the mentality which accompanied that condition and likewise the change.

The most ancient church was so constituted that the will and understanding with him formed one mind, or that with him, love was implanted in his will part, and thus at the same time faith, which filled the other or intellectual part of his mind. From this their posterity inherited the condition that the will and the understanding made a one; and therefore when the love of self and the consequent insane cupidities began to take possession of their will part (where previously there had been love to the Lord and charity toward the neighbor), not only did their will part or will become utterly perverted, but so also together with it did their intellectual part of understanding. . . . But as this had been foreseen by the Lord, He had also provided for man's re-building in this way, that he might be reformed and regenerated in respect to the second or intellectual part of the mind, in which there might be implanted a new will which is conscience and through which the Lord might work the good of love (that is of charity), and the truth of faith. (927.)

For with the most ancient people . . . all the involuntary of the cerebellum was manifest in the face, and they did not at all know how to present anything in the countenance other than exactly as heaven flowed into their involuntary conatus or endeavors and thence into the will. But with the ancient . . . the involuntary of the cerebellum was not manifest in the right side of the face, but only in the left. But with their posterity . . . the involuntary was no longer manifest in the face, . . . the fibres of the cerebellum have thus changed their efflux into the face, and that instead of them, fibres from the cerebrum have been transferred thither. (4326.)

And now since scientists tell us that these ancestors could not have vocal speech, let us see how they did speak:

That it was not articulate, like the vocal speech of our time, but tacit; and was produced not by external but by internal respiration . . . that it advanced from the navel toward the heart, and so through the lips, without sound; and that it did not enter into the ear of another and strike upon what is called the drum of the ear by an external way, but by a certain way within the mouth, in fact by a passage there which is now called the Eustachian tube, . . . the internal respiration which, from the fact that it is interior, is at once far more perfect, and more applicable and conformable to the very ideas of thought. Besides, they also conversed by slight movements of the lips, and correspondent changes of the face; for being celestial man, whatever they thought shone forth from their faces, and eyes, which were varied conformably. .(1118.)

It has also been shown that the internal respiration of the men of the most ancient church, which was from the navel toward the interior region of the breast, in the course of time, or in their posterity was changed, and receded more toward the back region, and toward the abdomen, thus more outward and downward, and that at length, in the last posterity of that church, which existed immediately before the flood, scarcely anything of internal respiration remained; and when at last there remained none of this in the breast, they were suffocated of their own accord; but that in some, external respiration then began, and with it articulate sound, or the language of spoken words. (1120.)

This last may account for the disappearance of the neanderthal man in Europe and confirm my own belief, that these neanderthals, while they were of the physical type of the "most ancients," were the last degenerates of that church. This would also account for their savage appearance, and for their being found with weapons in caves, etc. Perhaps in the future scientists will find something wrong with their lung capacity, and wonder how they breathed, as they have with their powers of speech.

Swedenborg tells us that the inhabitants of the Planet Jupiter are in a condition very similar to the "most ancients," not only as to their manner of living, religion and speech, but also as to physical form. (See Earths in the Universe, nn. 46 to 84, also Arcana Cœlestia, nn. 8371 to 8386.) In "Arcana Cœlestia," n. 8118, after making such a comparison, he states: "These things have been stated, in order that by parallelism there may be illustrated the quality

of the state of those who are on the earth Jupiter." So by the same parallelism, we, likewise, learn more about the "most ancients," particularly of their stooped physical form.

As regards their walk, they do not walk erect like inhabitants of this and of many other earths, nor do they creep in the manner of animals, but when they are walking they assist themselves with the palms of their hands. . . . But when they sit, they appear like the men of our earth, erect as to the upper part of the body. (8371-3.)

They walk inclined, and sit erect; and that they are not distinguished into cities, and thus into general societies, as here; but into nations and families, as in ancient times upon our earth. (Spiritual Diary, n. 521.)

They stand upon their two feet, but inclined at the knees . . . but the men of our earth, and also the spirits, mock at this because they are evil, and wickedness being innate in them, they glory that they walk erect, which attitude is rather a consequence of their nature, being proud. From which it is evident that the erect attitude of the body is not natural, but artificial, and has been learnt by process of time, and confirmed by custom; but nature desires that men should rather so walk (as the inhabitants of Jupiter); and if they had thus walked, it would, from usage, have appeared becoming to do so, as nakedness is not unbecoming to the warm climates of our earth. (Spiritual Diary, n. 567.)

He also tells us that the men of several of the other earths are in the same primitive state. From the above it can be seen that the change from stooped to erect form of the people on this earth came with the decline of the church, when men lost their humble attitude and stood erect with pride and self righteousness, and undoubtedly accompanied the loss of internal respiration and the coming of external respiration and change of speech, and probably at the time of the disappearance of the neanderthal man and coming of the cro-magnons in Europe. So again we see that a spiritual change is the cause of an external result, which is a mystery to scientists, who see only the result.

One factor seems particularly to link the neanderthal man with the degenerate "most ancients," who lived just before the flood; and that is that the neanderthals have usually been found with wild and vicious animals that did not exist at the beginning of the Most Ancient Church.

Beasts and wild beasts, as mice, poisonous serpents, crocodiles, basilisks, vipers, and the like, with various insects, the souls of which are like evil affections, were not created from the beginning, but they originated with hell. . . . But from the beginning useful and clean beasts only were created, the souls of which are good affections. (Apocalypse Explained, n. 1201.)

A glimpse at the horrible character of those who lived at the end of the Most Ancient Church after its fall will make us realize that although they retained the same physical form as their celestial ancestors, their skeletons when found today would be found with horrible weapons and among such unfavorable conditions as to readily lead scientists, who had no knowledge of their previously better state, and who thought them to be the beginning of mankind, to conclude that our ancestors were all horrible cave men; and this particularly in view of the fact that those of the church of "Noah" or the postdeluvians, who lived in the beginning of the Ancient Church which followed, were of a much better nature, which scientists would naturally view as the beginning of civilization; while the fall of the Ancient Church was accompanied by an increased knowledge of worldly arts and materialism, which scientists term culture, and which may be symbolized by Egyptian art and culture almost devoid of spiritual good. As to those who lived at the end of the most ancient church, Swedenborg says:

The people before the flood were such that at last they had almost no remains, because they were of such a genius that they became imbued with direful and abominable persuasions concerning all things that occurred to them or came into their thought, so that they would not go back from them one whit, for they were possessed with the most enormous love of self, and supposed themselves to be as gods, and that whatever they thought was Divine. No such persuasion has ever existed in any people before or since. (562.)

Man lives like a wild animal when his internal man is so separated from his external as to operate upon it only in a most general manner, for man is man from what he receives through his internal man from the Lord, and is a wild animal from what he derives from the external man, which, separated from the internal, is in itself no other than a wild animal, having a similar nature, de-

sires, appetites, phantasies, and sensations and also similar organic forms. (272.)

It is little wonder then that some scientists concluded from these appearances that man evolved from animal. Of the antedeluvians Swedenborg further says:

It was afterwards shown me how their women were dressed. They wore upon the head a round black hat, projecting turret-like in front, and had a small face, whereas the men were shaggy and hairy. (1272.)

Yet there always remains some nucleus of a church which those who are vastated as to faith do not acknowledge; and thus it was with the most Ancient Church, of which a remnant remained until the time of the flood, and continued after that event. This remnant of the Church is called "Noah". (407.)

The men of the church of "Noah" were few in number. (788.)

Since scientists tell us that the neanderthal man did not originate in Europe, but emigrated there, let us see where the most ancients lived and how the ancients spread.

That the Most Ancient Church, which was celestial and existed before the flood was in the land of Canaan, may be seen above; and that the Ancient Church, which was after the flood, was in that land and moreover in a number of other "kingdoms". (3686.)

Such was the ancient Church, which extended through many kingdoms: namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Libya, Egypt, Philistia, as far as Tyre and Sidon and through the land of Canaan on both sides of Jordan. (2385.)

So, if Divine Providence has preserved for science any of the skeletons of those who lived at the beginning of the Most Ancient Church, then scientists should look for them in the land of Canaan.

Comparison of Swedenborg with Science.—The comparison of religion and science in this work would not be complete without some references from scientific works, and to that end the following is offered.

Of the religious beliefs of the neanderthals, scientists know little, but what they do know is derived mostly from burial customs. Henry Fairfield Osborn tells us: "We have also learned that it was a race imbued with reverence for the dead and therefore probably animated by the belief

in some form of future existence" (Men of the Old Stone Age, p. 226). And likewise "The latter are accompanied by signs of great reverence and by an abundance of ornaments and finely finished flints" (*ibid.*, p. 303). Of the Cro-magnon race he states: "We must infer that the conception of survival after death was among the primitive beliefs, attested by the placing with the dead of ornaments and of weapons and in many instances of objects of food" (*ibid.*, p. 305). This would indicate that both of these races were degenerated from the "most ancients," because they had weapons, but that they still maintained some religious belief.

Of the life of the neanderthals, science likewise knows little; but what has been found likewise harmonizes with Swedenborg. Osborn finds them to be "Ground dwellers" (*ibid.*, p. 238), thus eliminating them from the ape family. Hugo Obermaier in his "Fossil Man in Spain," p. 38, tells us: "Europe probably inhabited by ancestors of the neanderthal race—first living in the open, and gradually retreating to the caverns." Roy Chapman Andrews in his book "On the Trail of Ancient Man," pp. 310, 311, says: "The fact that in Asia primitive humans lived in the open makes it infinitely more difficult to discover their remains. . . . That some of us will find primitive human bones in the near future is probable. The problem would be greatly simplified were we dealing with cave dwellers, but I believe that success will come if we persist." This again fits with Swedenborg, for he tells us that the "most ancients" lived in tents, and it would be quite likely that their posterity, who became evil and became hunters, would retreat to caves which would fit the description of the latter neanderthals.

The food of the neanderthals may be estimated from their teeth. Of this the writers are not of one opinion, but since we know that in the beginning the "most ancients" did not eat meat, but became meat eaters as they degenerated, it is safe to assume that the differences of opinion among scientists arises from the difference in earlier and

later types. Arthur Keith in "The Antiquity of Man," p. 215, says, "The Neanderthal teeth, in the writer's opinion, are of the type seen in herbivorous mammals. The wide palate, the wide dental crowns and big bodies of the teeth seem to indicate powerful side-to-side grinding movements of the mandible during mastication. On the evidence of the teeth and palate one is inclined to regard neanderthal man as specially adapted to live on rough vegetable diet." Osborn tells us: "The successive races of Palaeolithic men in Europe were all flesh-eaters, depending upon the chase" (Men of the Old Stone Age, p. 42).

Regarding the brain of these people, Mr. Keith tells us: "We have seen that in mid-Pleistocene times, the brain of neanderthal man, in point of size, was equal to that of any living race. His culture, that of the Mousterian age, was not a low one. . . . The more feasible explanation, however, is to suppose, not that a large brain was an independent acquisition on the part of neanderthal and the modern species of man, but that it was a common inheritance from their Pliocene ancestor" (The Antiquity of Man, p. 720). Here again we see that science has hit the truth. The "Ancestor," or as Swedenborg calls him the "most ancient" man, was a very high type of celestial man, and must have had a large brain. Keith also tells us: "That neanderthal man had a large and complex human brain, that he was a skillful artisan, that he buried his dead and held certain beliefs regarding death" (The Antiquity of Man, p. 189).

The low forehead has been noted in all races which existed previous to the Cro-magnons. Mr. Obermaier says, "The first cave men were the low-browed neanderthals, a race widespread over all of Western Europe for a very long antecedent period. The second cave men were high-browed, large brained Cro-magnons, who came in at the beginning of the very long cold period known as Post-glacial Time" (Fossil Man in Spain, p. 38). Of the Java ape man, Osborn says: "The undeveloped forehead of Pithecanthropus and the diminutive frontal area of the brain indicate that the Trinil race had a limited faculty of profiting

by experience, and accumulated tradition, etc." (Men of the Old Stone Age, p. 82). So we see that scientists have noted the low forehead, which confirms Swedenborg's statement that their cerebrum was undeveloped for they lacked reasoning power and were provided instead with perception of good and truth. But scientists conclude from the low brow that they were men of small intelligence, not knowing that the cerebellum, which is the unconscious brain today, was then the conscious brain, and that the two brains acted as one, and that they received knowledge by influx and were therefore men of superior intelligence. Here again Swedenborg can come to the aid of science. It is reasonable to assume that the Cro-magnons, who had high brows, were of the Ancient Church or men of "Noah," with whom the Lord by His Providence had separated the brains, allowing them to reason without willing and instituting conscience.

Of the internal respiration and speech, of course, scientists know nothing, but in the lack of vocal speech their opinions conform admirably with Swedenborg. Of the Piltdown man Keith says: "We must, therefore, conclude that the individual of which this mandible formed a part had the mouth and tongue movements of an anthropoid ape. And yet we have seen that the brain, which lay within the skull was human in size and form" (The Antiquity of Man, p. 640). Of the Heidelberg man, Osborn says: "We observe that the powerful boney branches of the jaw, when regarded from above, close in upon the space left for the tongue; in fact, the bone closes in to such an extent as to interfere seriously with the free use of the tongue in articulate speech" (Men of the Old Stone Age, p. 100). And of the neanderthal: "The left frontal lobe in particular, which is associated with the power of speech, is not much developed in the lower part so that a limited development of the faculty of speech is inferred" (*ibid.*, p. 237). It is also to be noted that scientists lack the knowledge that the fibres of the face were then connected with the cerebellum instead of the cerebrum, and that the face and lips to a very large

extent expressed the thoughts. How admirably the following quotation from Osborn fits with Swedenborg's story of the fall of the most ancients and extinction by interior suffocation:

This would tend to support the theory that the neanderthal men were degenerate. Offshoots of the Tertiary race, of which the Piltdown skull provides the first discovered evidence—a race with a simple, flattened forehead and developed eye ridges (Men of the Old Stone Age, p. 142). "Whatever may have been their fate in other regions, certainly the most sudden racial change, which we know of in the whole pre-history of Western Europe, is the disappearance of the neanderthal race at the close of the Mousterian culture stage, which was the latest industrial period of Lower Palaeolithic times, and their replacement by the Cro-magnon race. From geologic evidence, the date of this replacement is believed to have been between 20,000 and 25,000 years before our era. So far as we know at present, the neanderthals were entirely eliminated (*ibid.*, p. 257). "There is some reason to believe that the neanderthals were degenerating physically and industrially during the very severe conditions of life of the fourth glaciation, but the consequent inferiority and diminution in numbers would not account for their total extinction" (*ibid.*, p. 258).

Likewise Madison Grant in his book "The Passing of the Great Race," p. 94, says:

The neanderthal species disappears suddenly and completely with the advent of post-glacial times, when about 25,000 years ago, he was apparently exterminated by a new and far higher race, the famous Cro-magnons.

It has been previously noted how Swedenborg describes the "most ancients" as being stooped and humble, with knees bent, and in walking assisted themselves with their hands. Again science bears him out, as may be seen from the following description of Osborn.

The total aspect of neanderthal man may be characterized in the following manner. An enormous head placed upon a short and thick trunk, with limbs very short and thick-set, and very robust, shoulders broad and stooping, with the head and neck habitually bent forward into the same curvature as the back; the arms relatively short as compared with the legs; the lower leg, as compared with the upper leg, shorter than in any of the existing races of men; the knee habitually bent forward without the power of

straightening the joint or of standing fully erect; the hands extremely large and without the delicate play between the thumb and fingers characteristic of modern races; the resort to a squatting position while occupied in flint making and other industries. Thus the ordinary attitude characteristic of Homo neanderthalensis would be quite different from our own and most ungainly. The heavy head, the enormous development of the face, and the backward position of the foramen magnum, through which the spinal cord connects with the brain, would tend to throw the upper part of the body forward, and this tendency, with lesser curvature of the neck, the heavy shoulders and the flattened form of the head, would give this portion of the body a more or less anthropoid aspect. (Men of the Old Stone Age, p. 243.)

Swedenborg tells us that the Most Ancient Church originated in the land of Canaan; and here again scientists are in accord that men did not originate in Europe but migrated there. Osborn says: "The evidence, as far as it goes, indicates that the ancestors of man were at this time evolving in Asia and not in Europe" (*ibid.*, p. 61). Obermaier says: "In spite of this, it is believed that the cradle of humanity is to be found outside of Europe" (Fossil Man in Spain, p. 277).

Perhaps these scientific references should not be closed without reference to the Peiping man, which was discovered near Peiping, China, in December, 1929, estimated to be 1,000,000 years old, found "without traces of weapons," and is said to have had a brain capacity which was "superior to any other pre-historic man yet found." These facts, if true, would seem to indicate that he was nearer to the original "most ancients," while he was still in his state of innocence before his fall and the use of weapons in killing of animals. However, there is not sufficient authentic information on hand to give a definite opinion.

Conclusion.—From all of the foregoing it may be seen that Swedenborg's doctrine of creation embraces a complete and workable theory from first to last, which is not based on material knowledge alone, but begins with the Creator and proceeds through the spiritual sun, spiritual atmospheres, spiritual world, natural sun, natural atmospheres to the earth through the vegetable, mineral and ani-

mal kingdoms to man,—thus step by step in entire accord with all known facts of science, and yet each step a receptacle of the effort and control of the Divine Creator.

Everything created is for human need or is the result of human error. So while the entire creation is under Divine control, it is so constituted as to leave human beings in freedom and equilibrium, the entire creation being controlled by the unseen law of the Divine law-giver.

While man is physically created in the "Image and likeness of God," he is also spiritually thus created, for he is so constituted as to be able to receive of the wisdom and love of God. In this he differs from animal, for he is in a higher degree than animal, and his mind is capable of being successively opened and raised to the understanding and light of heaven, and this no animal can be; from which it can be seen that man was man from the beginning. Man was made for heaven, and heaven was made for man. The powers of the creator did not cease with creation, but is a continuing process; and since the human race is the nursery of heaven, it will continue to be so. Creation in a higher sense is regeneration, and the salvation of man is continuous creation.

But while other writers treating of creation and evolution have stopped with man, Swedenborg has gone further. He shows that man was created for use and performs uses in return for the life given him by the Lord; and likewise that the uses of all things created ascend through degrees from ultimates to man and through man to God from whom they are, thus completing the circuit, allowing this Infinite power to move in cycles, with a continual flow that keeps it ever fresh. From this it can be seen that evolution when correctly understood is an influx of life from the Creator into forms of use operating throughout the universe in each degree of creation!

It is hardly necessary to add that the proverbial "Missing link" of scientists' imagination will never be found anywhere outside of their imaginations.

Forster W. Freeman, Jr.

THE LETTERS OF WILLIAM HILL. IV.

Edited by Rev. Frederic R. Crownfield.

THIS instalment of all the known letters of William Hill, the publication of which began in our issue for July, 1931, consists of a hitherto unpublished letter to William Jenks of Cambridge, Mass., and one of the series to Rev. John Hargrove. The next instalment will be altogether of the Hargrove series; and the final instalment will consist solely of letters to William Jenks never before in print.

XXIV.

Mr. Wiliam Jenks,
Cambridge, Massachusetts.

Philadelphia, May 11, 1800.

My dear & much esteemed friend!

For so I must salute you, as having dwelt in my heart under that idea ever since the moment in which we first became acquainted; nor has it suffered the least diminution, notwithstanding your long & tedious silence, which indeed I will acknowledge has given me some pain, but is now fully compensated. Whether from sympathy of feeling, or whatever Cause, your Communications also now are almost entirely such, as I have anticipated receiving from you. My own experiences, I presume, have not been very dissimilar to your's, & through divine Mercy they appear to have led to some further confirmation of the happy conviction of which you are possessed, viz., that all things are under the Guidance of a gracious Providence, unsearchable in its Wisdom, & most beneficent in all its operations. Yes, my friend, this Providence is most assuredly in all things, even to the most singular & minute, & were it not, we could never be

saved; for every thing & every Moment involves eternal Consequences, & whether the Lord gives or appears to withhold, he is alike to be praised, because he can make both alike administer to our eternal well being, usefulness, & blessedness. This is true as well in things natural as things spiritual, & if we were in true order, they would exactly correspond. 'Till this is accomplished, we must be content to feel want & endure sufferings, with this reflection, however, for our consolation, that although the sensibility of the presence of a real good is a great thing, the sensibility of the want of it is no trifle, & perhaps affords an equal proof not only of its existence, but of its being intended for our eternal possession: so on the other hand, the greater our aversion is to the evil we feel, & to the gratification of it, the less it is our own.

Let not my friend, then, be discouraged at the feeling of his wants, or at the sight of his Natural Propriety; light alone can manifest darkness, & good evil, & the very discovery of the deformity of the natural man, is a sure proof that the spiritual man, the angel of Heaven, is already beginning to be fashioned after the image & likeness of HIM, who is Essential Loveliness & essential Beauty. But of this truth my friend is sufficiently persuaded, & also that the degree of discovery of the hideous Nature of the evil & false in the external, will always be in exact Ratio with that of the beauty & excellence of the good & true about to be opened & formed in the internal: in this sense we may say that "increase of knowledge increaseth sorrow" but it is a sorrow which beareth precious seed, & from which we shall doubtless: "come again with joy, bringing our sheaves with us."

Neither let us be angry, that we find ourselves involved in worldly cares & anxieties; they also constitute a part of the wilderness state through which we must pass, "to prove what is in our heart, whether we will keep the commandmts or no; but if we are faithful to the death of all mere selfish regard & self-dependence, we shall finally receive the Crown

of life, every suffering reflecting additional lustre on the Jewels that adorn it. So great indeed is our natural depravity, that in the most trifling temptations our weakness is most discovered, & we can rise only by falling: but it has been well said in certain cases, "the *fault* which humbles is better than the *virtue* which exalts"; the former is the abased publican, the latter too often no better than the proud pharisee.

Have I been writing to your state, or only to my own? The very point to which the LORD is seeking to lead us in all the States & Circumstances of our earthly pilgrimage, is that in which HE ALONE is felt & acknowledged to be the ALL in ALL—.

And here, my friend, to this acknowledgment & conviction, give me leave to refer you in your present difficulties, as the very end in conjunction with the purification of your inward Motives, for which they are permitted. This end might in part be frustrated by your taking Counsel of Men; I dare not give it, not only because I feel myself totally unqualified, but lest I should interfere with your dependance on the SUPREME COUNSELLOR who is seeking through perplexity to purify your intentions, to draw you closer to HIMSELF, to bring you to will & act in simplicity from HIM alone, & thus prepare you to receive from HIM in a greater Measure & fullness the power of instruction & blessing for others. Deeply impressed with this awful but pleasing consideration, I can only advise you to reflect well on the Mercy of the LORD'S Providence, how it is always operating with the evil & with the good, how it is ever labouring to communicate light & life, to save & bless all its creatures, in all dispensations however imperfect & estranged from the Truth, accommodating itself to their wants & bearing with their infirmities, convincing, enlightening, correcting & purifying as they are able to bear it, with the one only desire of bringing all into the bosom of its peace & blessing; place yourself within the Sphere of its Guidance & Protection, & in the utmost annihilation of all self seeking, desire Nothing

but that the HOLY ONE may be glorified in His Mercy, & man be saved from his misery, apply diligently to the WORD, & ask & wait till the best use & that which you can best perform manifestly appears, & by this as by the voice of Heaven, let your steps be directed. Having the right principle opened within you, not unaccompanied with talent to propagate it, you need not despair of all necessary assistance, & have but little occasion for the Advice of Men; for my own part, although I feel very sensibly your perplexities, I am consoled with the fu[llest] assurance that you will be led right, if not perfectly so at presen[t . . .] as may lead to the best use now possible, & in the best possible way to you[r] final use & benefit in the LORD'S Kingdom. I think however, on such important Movements, you would do well to consult with those worthy characters under whose care you have been prepared for usefulness, their experience & ideas may lead to further light upon the subject, & they are too wise to expect you to follow *implicitly* any human advice or direction.

With respect to your abstaining from Communion at the LORD'S Table with other religious Societies, I am free to say that I can see no necessity for such abstaining, wherever Charity & the influence of good example appear to require a different Conduct. In every religious Society there are some who are seeking the true bread of Heaven, with them we may partake in the communion of the good of love & charity which the outward sacrament was intended to represent, & whilst we are wholly intent upon this good, we need not fear appropriating the imperfection of any forms in which it may be supposed to be conveyed. He that has the true faith, in the one true God, if he by chance "drink even" deadly things they shall not hurt him," & as to differences of a mere external or ceremonial nature, so far as they do not interfere with true Order & decency, they are almost beneath the concern of a spiritual Christian. In all Church distinctions there is more or less of the state of the self willing, self seeking, & self partial man, & these dispositions are the

grand obstacles to their becoming a part of the heavenly Jerusalem. Let us endeavor then to remove them in ourselves & others, yet without confounding order or mixing things *heterogeneous,* but observing carefully in all such cases as the present, that divine & salutary law, "When thou enterest thy Neighbours vineyard thou mayest eat grapes to thy fill, at thine own pleasure, but thou shalt not put any into thy Vessel"——

I hardly dare venture any reply to your suggestions respecting my return to Cambridge, in case you should leave the pulpit on this or any other call of divine Providence. All I can say is, that I still feel greatly alive to the true interests of your little Church, I think it also of some importance to the College, & if I was in possession of all the necessary qualifications, should not hesitate a moment, if required, to devote my services to its improvement & edification. But the want of these qualifications, would be an obstacle to my being *permanently* settled there, I am afraid insurmountable. I have some intention of being with you in the Course of the Summer, & perhaps to settle in the neighborhood, but no certainty. I had it in contemplation to make a voyage across the Atlantic to visit the Bishop of the Isle of Man who is become a cordial recipient of the New Jer. doctrines, but Mrs. H. seems to be fearful that I shall not find my way back, & she had rather go with me, than be sent for, which cannot yet be accomplished—as you justly observed, Times & seasons are known only to the LORD.

Present our affectte. regards to Mrs. Jenks, Mr. & Mrs. Craigie,[1] & all friends, & believe me

Ever Yours WILLM. HILL.

XXV.[2]

PHILADELPHIA, June 8, 1800.

DEAR SIR:—You must certainly be right in supposing that Enoch means abstractedly the doctrine of correspondences,

[1] The Craigies occupied what is now known as the Longfellow House in Cambridge.

[2] To John Hargrove.

because it is expressly said that the doctrine which was collected by those who were called Enoch was from the perceptives of the most ancient church. From all that Emanuel Swedenborg has said upon this subject it appears that when the end of a church is at hand, some new revelation, or new mode of illustration into Divine truth is provided with some, who by virtue of remains are still in some state of reception, in order that a new church may be begun or commenced. But as it is necessary that the old church should be completely vastated, and a new state be prepared in the spiritual world before the new church can be established, therefore its doctrine is in the meanwhile taken into heaven, or preserved in the internals of the few who receive it, and thus is preserved from the profanation of those who are merely external, but not yet completely vastated. Thus the doctrine of correspondences which probably served to support the remains of intuitive perception with the few who collected it, and to make the beginning of a new church with them, and so keep open the communication between heaven and earth, was taken up and preserved till after the deluge; and this because the most ancient people before the deluge, not being able to think but from the will principle, which was become almost entirely corrupt, would only have perverted and profaned that doctrine externally, as they had already done internally. Hence it is said that external doctrine was not allowed them. There was still left sufficient perception to enable them to seize on the truth externally although they had perverted it internally, but the bias of the will being only to evil, it was mercifully withheld from them. The case appears to be very similar now, and hence the great difficulty of establishing the New Church. But perhaps this doctrine will be more clearly seen by reference to a passage in the Apocalypsis Explicata, where "the two witnesses ascending into Heaven in a cloud" are treated of. I will translate you the whole number, which is as follows—"And they ascended into heaven in a cloud"—that hereby is signified separation as to internals, and their protection or defence, appears from the

signification of to ascend into heaven, when predicated of the two witnesses, as denoting separation from the evil, viz. from those who are in falses of doctrine from evils of life, and also protection &c.—and from the signification of cloud as denoting the ultimate of divine truth or the external of the Word, which is called its literal sense; this is the external in which also are many of the evil, for all who live an evil life, although they are in the externals, still think in themselves against the goods and truths of the Word, of doctrine, and the Church, the reason is, because they are in the love of evil from life, and the love draweth over the interiors of the mind, thus the thoughts of the spirit to its side, wherefore such persons, when left to themselves, altogether deny those things which they confess with their lips before the world: this external, which is also given with the impious and the evil, is what is here understood by cloud; wherefore by their ascending into heaven in a cloud, is signified separation as to internals, but not as to externals: that separation as to internals is understood and not as to externals, is because the internals of the two witnesses were spiritual and celestial, but the internals of the evil, diabolical, and infernal; and the externals which are spiritual and celestial are actually in heaven, wherefore it is said that they ascended thither, in order that they may be separated from the evil as to internals, lest the internals should be hurt. In order that it may be known, what the ascent of the witnesses that were slain, and afterwards lived, into heaven, particularly involves, it shall be briefly explained: in the end of the church, when there is no faith because no charity, the interior things of the Word are manifested, which are to serve the New Church for doctrine and life; this was done by the Lord himself, when the end of the Jewish church was at hand, then the Lord himself came into the world, and opened the interior things of the Word, especially concerning himself, concerning love to him, concerning charity and faith, which before lay concealed in the interiors of the Word, because in the representatives thereof, and thence in all things apper-

taining to the church and worship: those truths therefore, which the Lord disclosed, were interior truths and in themselves spiritual, which afterwards served the New Church for doctrine and life, according to what was observed above; but still those truths were not received immediately, nor till after some length of time, as is known from ecclesiastical history; the reason was, because they could not be received, before all things in the spiritual world were reduced to order; for the spiritual world is conjoined to the natural world with men, wherefore unless that world was first reduced to order, the goods of love and truths of doctrine could not be understood or perceived by men in the natural world; this was the reason, that so long a time intervened, before the christian church in Europe was universally established: for all effects which exist in the natural world, derive their origins from causes in the spiritual world, especially such things as concern the church. These things are adduced in order that it may be known, what is particularly signified by its being commanded the two witnesses *to ascend into heaven,* viz. that the goods of love and truths of doctrine, manifested in the last time of the church, might not be injured by the evil. The case was similar, when the most ancient church which was before the deluge, came to its end, then the representatives of celestial things, which were with the most ancient people, were collected together by those who were called Enoch, and reserved for the use of the new church after the deluge, which was called a representative church, because its laws and statutes, and worship in general, consisted of representatives, or of such things in the natural world, as corresponded to spiritual things in the spiritual world; with these the same procedure took place, viz. that they were separated from the evil by being taken into heaven, and so protected, and this until the old church came to its end, and the New Church was to be established. See A. C. 518 to 523. The case is the same also at this day; this church, which is called christian, at this day is come to its end, wherefore now the Arcana of heaven and the church

are revealed by the Lord, to serve for the New Church, which is the New Jerusalem, for doctrine of life and faith, and this doctrine also is taken up into heaven, lest before the establishment of the New Church it should be hurt by the evil (the difference between the commencement or beginning of a church, and its establishment was shown before): this therefore is what is signified by these two witnesses *ascending* into *heaven,* and also by the words of the following chapter, where, treating of the woman about to bring forth a man child, before whom stood the dragon, it is said *that the child was caught up to God, and to the throne.* Apoc. xii. 5.

This my friend is all the reference I can find to the subject of Enoch. I have only time at present to add my fervent wish, that in all of us the doctrines of holy truth may be *taken up into heaven, where neither moth nor rust corrupt, and where thieves cannot break in to steal.*

I remain, very truly yours,

WILLIAM HILL.

(*To be continued*)

EDITORIAL DEPARTMENT

THE DEPRESSION.

The present world wide depression is obviously industrial and financial; but it is also moral and spiritual. And according to the law that the spiritual world is the world of causes and the natural world the world of effects, we must think that the industrial and financial depression is the result of the moral and spiritual depression.

The industrial and financial depression strikes us with more disturbing and distressing force, because these conditions meet us so insistently in our every day practical affairs. The evidences of this depression are too manifest to need specification in detail. What we are interested in is to grasp the significance of the facts. There seems to be as much darkness and confusion in the minds of men as to the causes and consequences of the industrial and financial conditions, as in the field of morals and religion. Modern life and in particular modern business have become so much involved in world complications, that the powers of the human mind seem to be overtaxed; business and political leaderships have broken down. The facts are ascertainable; but it is extraordinarily difficult to grasp them in their proper and full significance, to determine what facts are basic and what are dependent. One obvious fact is, that there are millions of unemployed men and women in this country now, estimated at between six and eight millions; that is, one in every fifteen or twenty people, or about one in every ten or twelve persons able to work. This is the most immediately obtrusive feature of the situation. Other facts perhaps equally impressive and oppressive are: over-production, unemployed capital, stock speculation, the use of machinery, national, corporate, and private indebtedness, excessive taxation, the tariff, and international trade warfare. Glancing over

this array of facts, we may see a cause-effect relation between them. Perhaps the depression which people feel immediately and most acutely is caused by unemployment, indebtedness, and the burden of taxation. There seems to be no escape from increased taxation, as the population increases and civic life becomes more complicated. It may be that methods of taxation will be improved, and that the things taxed will be shifted; but taxation is a permanent and inescapable fact. It would seem, however, that unemployment and indebtedness should be transient; at any rate they are closely linked. People go in debt for the necessaries of life, sometimes for luxuries, and for business operations. When business halts and prices fall, the debt remains a heavy burden. Unemployment is the direct consequence of over-production, and over-production is most obviously and directly due to the use of machinery. Hundreds of thousands, if not millions, of workers, are thrown out of employment by the introduction of labor saving machinery. When the really practical cotton picker now in prospect is put in operation it will displace millions of hand pickers. Add to this the sugar-beet harvester, the hay-driers, the rotolactors, and consider the number of men thrown out of employment. One milking machine with forty-five hundred milkings a day and two shifts of eleven men would do the work of more than a thousand hand milkers. Consider also the dislocation brought about by the steam plow and the binder. It is obvious that the use of machinery is responsible in large measure for both unemployment and over-production. Unemployment leaves people without wages and so without the money to buy what they need and want. Over-production lowers prices and forces wages down, so that those who have things to sell often get less for them than the cost of production, and those who get low wages have less to buy with. In other words, over-production brings low wages, and low wages bring a low rate of production. Under present conditions, therefore, production brings disaster upon itself. The situation seems absurd, and yet it is actual, and it is exceedingly perplexing and depressing. The situation is felt to be intolerable; in what direction can we look for the solution and relief?

Let us analyze the situation a little more deeply. The fact, or at least the extent, of over-production may be questioned. It is true that more things are produced than are at present consumed; but that is a very different thing from saying that more goods are produced than are needed to supply the wants of men. May we not see a way out in the direction of the vast populations of the earth that do not have the products of labor which they need and want. How can these be reached? The fact is that goods are piled up in warehouses, and money is piled up in banks. The merchants cannot sell their goods, because people have not the money to pay the price; the banks cannot lend money to enterprises which must be carried on at a loss. Here seems to be another *impasse*. In the meantime people are suffering for the lack of the means of subsistence; and they will not suffer indefinitely. The temper of starving people is strikingly illustrated by the story told in *Current History* for March of a country woman in Arkansas who went to a neighbor and said, "My kids hain't et for two days; what'll I do?" His answer was, "Woman, you wait here; I'm going to git some food." He started for the grocery store in the nearest town. On his way, he collected other suffering people, and when he reached the store he had a determined crowd of three hundred men. When the business leaders of the town saw these three hundred starving men, they were convinced that it was time to do something, and the men accepted $2.50 per family for groceries. In a few days, both Senators from Arkansas were on the floor of Congress urging a fifteen million dollars appropriation for direct aid to the drought-stricken states. This is the situation which the people of this country, and other countries, are facing. Farmers who have to sell their products for less than the cost of production have no money to buy what they need; when the unemployed have exhausted their bank accounts, they are in the same position. When these two vast armies are eliminated from the ranks of buyers, business must pause and wait. When business stops, both capital and men are left unemployed. People cannot borrow, because they cannot offer proper and sufficient security; the banks cannot loan without the imminent risk of losing their money. Investors

must suffer reduction in their dividends and curtail their expenses. Farmers who do not make enough to pay their taxes, who come to the end of the year with no money to buy clothes, not even enough to pay last year's bills; wage earners thrown out of employment and on the verge of starvation; investors with incomes shrunken to the point of bare subsistence—these three large masses of population, forming most of the community, are reduced to almost helpless poverty, with all the distress and depression that follow in its train. The buying power of the community is reduced to just the extent of the poverty; and with this goes the lower rate of productive activity. Consequently, capital has no outlet, money is idle, stocks and bonds fail to pay the full amount of interest, some fail to pay any. The movement of capital and money is paralyzed, financial operations are at a standstill. The prospect seems hopeless. Perplexity and distress, gloom and depression pervade financial circles.

Furthermore, these conditions are world wide. The leading nations of Europe are burdened with an intolerable load of war debts in addition to their own domestic industrial and financial depressed condition due in part to like depression in other countries. It seems then that every advanced country in the world is faced with the problem of unemployment. This means that every such country is producing more than it consumes, and is therefore looking abroad for markets. If trade were so arranged that every country could sell its surplus in other countries, production would be encouraged and employment would be progressively maintained. This is one prospect of relief and recovery, and apparently the only one. But, as it is, each country wants to preserve its home markets and also to secure foreign markets. To preserve its home markets it tries to shut out other countries. This brings about commercial warfare, and generates international hatreds. It is certain that a country cannot have free access to the markets in other countries and at the same time shut out the other countries from its own markets. Besides being a means of revenue, the tariff is used as a device by which one country tries to shut out other countries from its markets by making it more difficult for the

other country to sell its goods because it must sell them at a higher price. On the other hand, home industries get the advantage of the higher price at the expense of the consumers, and so far prevents the consumers from buying. In this way, the tariff retards business and checks prosperity. One plea is that if foreign goods are let in freely, domestic industries will be crowded out, and so home industries at least would suffer. On this principle, each country wants to protect its own industries and markets, and at the same time it wants to secure the markets and thereby crowd out the products of other countries. In other words, the tariff system is international commercial warfare. Under the tariff system the course of trade and the development of industries have been disarranged, and a return to free-trade would require more or less readjustment, but it would foster the spirit of mutual exchange, and tend to substitute mutual love for mutual hate.

The basic fact in the industrial and financial situation is unemployment. Through employment goods are produced, and in employment money is received with which to buy the goods. This means that without employment human needs and desires cannot be satisfied; and human desires are the motive forces of all human activity. With unemployment, on the other hand, both production and consumption cease; but the human needs and desires persist. The problem before the world, therefore, is to restore employment and put an end to unemployment. We do not have to create human needs and desires, but to satisfy them; and with satisfaction they are renewed and multiplied. But human needs and desires can only be satisfied in and through employment. Unemployment leaves men with unsatisfied needs and desires, and no way of satisfying them. Unemployment, therefore, is the acute phase of the industrial and financial depression, and it lies at the basis of moral depression.

If the foregoing analysis is correct, unemployment at the present time is due in large measure directly to the unparalleled use of labor-saving machinery. The use of machinery, in turn, leads to over-production, which increases and aggravates unemployment. The progressive use of machinery is inevitable,

and over-production will in the nature of the case follow in its wake. Under these circumstances, unemployment must remain a permanent feature of our community life, and the army of the unemployed will grow larger with the development of industry. The direct responsibility for this lies with those who own the machines and with those who supervise their operations, for those who manage and control the operation of the machines discharge the workers they no longer need, and they authorize the policy that leads to over-production. It is a plain requirement of justice that these should accept their due responsibility for the maintenance of the people they have brought into the condition of idleness and dependence. If this responsibility were imposed upon them by law, they would make greater and more successful efforts to prevent unemployment. At the same time they would fulfil the requirements of moral and spiritual law as well as those of legal enactment. But the community also has its share of the responsibility for unemployment and for the welfare of the unemployed. The discharged workers were doing their part in supplying the wants of the community, and, by spending their wages, in keeping up the activities of the community. The community, therefore, has incurred a debt of grateful recognition as well as the duty to keep these workers in a position to serve it by providing them with the means of subsistence, that is, by continuing their buying power. These unemployed men and women must somehow be supported; they cannot be left to starve, and, like the friends of the Arkansas woman, they will not starve as long as there is food in the grocery stores. Various expedients have been suggested for relieving the situation. Shorter hours would to some extent reduce the number of the unemployed; unemployment insurance would do something to mitigate their lot; measures might be taken to add to the classes of those who do artistic, scientific, and literary work. These and other partial remedies might be used. But what is really needed, as the sufficient and final remedy, is some form of carrying on industry which would put them all to work. The possibility for this seems to lie most of all in the direction of enlarging the body of consumers; in other words, in the direction of accom-

plishing the task of meeting the needs and desires of all mankind, especially those of the so-called backward nations. The immense undeveloped population of Asia, Africa, and the Pacific Islands could absorb increasing amounts of the products of industry. The World must adapt itself to freer trade. Each locality must find its welfare in developing the industries best suited to its own peculiar circumstances, and look elsewhere for the supply of its other needs. This is inevitable in any case, as the nations and peoples of the earth develop. The task of the World is to bring it about deliberately and systematically, rather than haphazard and under the direction of selfish national and local impulses and interests. In this way each locality will supply the other with the products in which the other is deficient, so that there will be co-operation and good will instead of conflict and enmity. This is the only prospect for complete and permanent world peace.

From this point of view, we may look forward to the substitution of the principle of mutual helpfulness for the practice of mutual destruction, as the way of securing the welfare and happiness of all mankind. We cannot defy economic law and proper business method, but we can bend and control these to our moral and spiritual purpose. We must make things directly, rather than indirectly, for the benefit of others, and not primarily for ourselves. We must work for use to others as well as for wages, and for profits,—primarily for the use rather than for the wages and the profits. Work for use brings joy and satisfaction in the welfare and happiness of others, but work for wages and profits alone brings only self-satisfaction. Violation of this principle of use brings moral and spiritual degradation. It is the violation of this principle that has brought the world to its present desperate condition.

It is a matter of common observation that the moral level of the community is defiantly and depressingly low. The evidences for this are overwhelming. In domestic life, the increasing frequency of divorce, the growing advocacy and practice of so-called companionate marriage, the morally and spiritually degrading advocacy and practice of birth-control,—these, in addition to the perennially secret violations of the mar-

riage covenant and of unmarried chastity, are intolerable perversions of sex relations and of marriage. The fact that these things are tolerated by public sentiment and opinion is evidence of deep moral decay at the heart of private and social life; that these things are not merely tolerated, but advocated and defended in theory and in practice, is evidence of how deep-seated the decay is. The moral tone of many books, of the magazines and newspapers, of the theatres, movies, and radios, is notoriously and flagrantly low; and what is even more significant, the sporadic attempt at censorship call forth protests from people of high social and public position. When we turn to civic and political life, we see on the one hand corruption, graft, defaulting, and organized crime; on the other, we see public indifference, acquiescence, or approval. Bands of criminals unite to violate the liquor laws, and many people of otherwise good standing in the community approve and defend the violation of the laws; many of all classes co-operate in the violation. In business and international affairs, the low moral level is manifest in "the tricks of the trade," in stock gambling, and in international trade warfare. The demands of appetite and of self-indulgence, and of insatiate greed for gain, are sapping the foundations of public and private morality. There are, it is true, conspicuous efforts by individuals and groups to stem the tide of moral depravity, but the tide sweeps on. The depravity is not merely in conduct, but in sentiment, in thought, and in theory; in the principles of life adopted and defended.

This condition of morality is a heavy load upon the moral sentiment, opinion, and effort of individuals and of groups. Moral depression weighs down the practical energies of men. They do less work and buy less; they have less enterprise and confidence. They buy less because they are less willing to work to pay for what they might buy. So goods pile up and money stagnates; this anomalous condition is due to moral depression and to the consequent derangement of economic and industrial operations. People cannot trust the moral strength and consistency of others. They lose confidence in the meaning and purpose of life, and seek relief and momentary satisfaction in amusements; or else resort to suicide or to crime. Moral life

drops when the purposes of life drop, when self-indulgence and self-satisfaction are made the end. This leads to disappointment, distrust, and despair. The ultimate cure is religion. It is the fashion of the day to proclaim the doctrines of "Humanism," and to raise "altruism" to the pinnacle of moral effort. But without religion, mutual help ends in self-satisfaction, and the pursuit of self-satisfaction is a perversion of the end of life. Current literature and the conditions of modern life should convince us that morality without religion leads to pessimism. The way out of the naturalism and pessimism of mere morality is to identify life with love, and then raise and expand our ideas of love.

Moral life is life with an end in view. The ends of life are many and various. When an end is realized, we have a feeling of satisfaction. When the satisfaction attracts attention and becomes an object of interest, it acquires peculiar importance, and may be pursued for its own sake, and thus made an end. Whatever the act, it involves some kind or degree of achievement, with the satisfaction that goes with achievement and fulfilment. All human life is more or less a fulfilment of purpose, and satisfaction is a quality of fulfilment. When satisfaction is made an end, it acquires the character of self-satisfaction. If the welfare of others is made an end, and at the same time identified with satisfaction, the moral life remains the pursuit of self-satisfaction. If it is our purpose in life to give satisfaction to each other, then each gives the other only satisfaction, and the life of neither rises above the level of self-satisfaction. If the satisfaction of each is to give the other satisfaction, then each sees his satisfaction in the other, that is, transfers his satisfaction to the other; thus each makes the other the means of enjoying his own satisfaction, and so for each there is only self-satisfaction. This is according to Swedenborg's formula: to feel one's own joy in another is not to love the other, but to make him a means as long as the other permits it. The outcome would be mutual hate. It appears, therefore, that all moral life ends in self-satisfaction, and that self-satisfaction is a peculiar introversion of satisfaction and a perversion of life.

The prime motive of the moral life is love of the good, the good as means to an end and good as fulfilment. For men as finite beings perfect fulfilment is an ideal to be approached, but never attained. The quality of goodness is thought to be completely realized in God. In Swedenborg's language, God is good itself as well as truth itself, that is, absolute good and truth. The idea of God appears most directly and completely in the nature of love. Love in our experience, and as our experience, is more and more comprehensive. It is also a matter of observation in our experience that a less comprehensive love grows out of a more comprehensive, the particular out of the universal. This is the law of creation. We think of universal love, and desire, or profess to desire, to experience it; but the Lord alone actually experienced the love of the whole human race. Universal love is a state of infinite love, which is God. The idea of God comes to us in these various ways. The Bible gives us a description of the nature and qualities of God which is unparalleled.

The moral man may adopt as his end the fulfilment, to the measure of his ability, of God's will, and in this way infill his moral life with spiritual life; but as long as he remains entirely on the moral level, he is helpless and hopeless. It is true that some profess to live moral lives purely and simply; but the keener and more consistent critics point out the naturalism and pessimism of mere morality.

The moralist, the humanist, and the humanitarian may profess to love the neighbor and humanity; they may help others in various ways; they may help individuals and groups. They may give them food, clothes, and shelter, help them socially by cheering them up and giving them work; they may help them intellectually by giving them needed information and interesting knowledge. But to what end is it all? Is it that they may do the same to others? All this is no doubt one form of loving the neighbor, and so far so good. But we may love the neighbor on various levels. Love is a thing of immense complexity, depth, and height. We may love a person for what he is and as he is; we may love him for what he can do, for his capabilities and possibilities, for his quality and character. We may

love a social group, a society, for what it can do; and a society can do what the individuals cannot do separately. The love of a society includes the love of the individuals who compose it; and what a society does is in the end done to and for individuals. What then can be done for individuals? The answer which morality must finally give is, self-satisfaction. The moral life ends in self-satisfaction.

But the neighbor may be loved in another way, a fuller and truer way. We can love the neighbor not only for his own sake but also for the use he can do. Love for the use is different from love for the person, although on the moral level, as we have seen, love for use is, in the end, love for self-satisfaction, and this is perverted love. On the religious plane, however, the love of use is on a higher level, and is really and truly the love of others. The Lord said: "And I, if I be lifted up from the earth, will draw all men unto Me." The Lord draws all men unto Him that He may give them the fulness of life, life more abundantly. Swedenborg says: "There are three things in the Lord which are the Lord,—the Divine of Love, the Divine of Wisdom, and the Divine of Use." We become recipients of these insofar as we look to Him for them, and at the same time live in, and as, the love of use to others. The Lord is the love of others, and we become recipients of that love to the degree that we exercise it in our love of others. The Lord's love of others is the act of giving His love to others in the degree that they are capable of receiving; and our love of others is the act of looking to the Lord for the love and at the same time exercising it in a life for others. How are we to love the neighbor in this higher sense? What are we to understand by this spiritual love of the neighbor? The highest service one human being can render another is to help him look to the Lord as the Source of the life he lives; and this is done by giving him spiritual food, clothing, house and home, work and play. In other words, we love our neighbor best when we give him a knowledge of the doctrines of the New Jerusalem, which tell of the Lord's nature and qualities, and of our relations to Him; and when we also do our best to help

him see the meaning of the doctrines, and how to apply them in every day life.

The world at the present time is not getting this kind of help. Men for the most part are not looking to this Source of help; they do not believe there is such a Source. The atheists, theoretical and practical, do not believe that there is a God. Neither, when they are consistent with their principles, do the materialists, the naturalists, the humanists. Even professors of religion, in bondage to the spirit, the ideas, and the interests of this worldly age, have no practical belief in God. As a consequence, the religious mind of the age is depressed by the vacuity, the vagueness, and the impotence of the naturalized religion which is current. When God is thought of as universal administration, or as universal mist which somehow waters the earth and enters into the affairs of men, what does religion offer as a guide to a higher life? This atmosphere rests as a pall upon the souls of men, and they flounder in the mazes of a truncated morality, which leads to naturalism and pessimism. The practical energies of men lose their inner and higher sources of inspiration and strength.

Spiritual and moral depression bring industrial and financial depression. Men's souls need to be quickened by the spirit of a new religion, by clear and consistent teaching about the nature of God and about His presence with men. They need the knowledge, rational and practical, that the Divine Human Life of the glorified Lord Jesus Christ is the perpetual Source to which they may look for unfailing and all-sufficient help. The greatest need of the world is to be lifted by Divine and human means from the natural and moral to the spiritual level of knowledge, thought, and deed. The new light and the renewed energies from new spiritual knowledge and thought and desire would quicken to new life the industrial and financial world.

LEWIS F. HITE.

OUR CONCEPTION OF THE THEOLOGICAL WORKS.

In the January issue of the REVIEW we drew attention to an article by Mr. Hall in the *New-Church Herald* of Nov. 21, 1931, in which he discussed the disturbing conditions in our

church organizations. The article was hopeful, but frank and challenging.

We call attention now to another article in the same periodical, in the issue of March 19, 1932, in which Mr. Mongredien discusses our conception of the Writings—a conception which is bound to affect our presentation of the teachings of the Church. In the present writer's judgment this article by Mr. Mongredien and the other by Mr. Hall are the two most thoughtful and significant utterances of the year in our periodical literature.

Mr. Mongredien begins by remarking:

> For a member of the New Church, it is certainly necessary to have a correct estimate of the Writings. While it would be generally agreed that they constitute a Revelation, there is considerable difference of opinion as to their character. A wrong estimate of them will lead to a wrong presentation of them, and therefore to misinterpretations which will obscure what they teach.

Many of us apparently take it for granted that there are and have been no misapprehensions of the teachings of the Church in our customary presentation of them. Few of us think to include such a possibility among the causes of ineffective work and declining influence in the Church. But is it likely that such works as the Theological Works, in which the Christian message is basically re-conceived, have been well apprehended in a large part of the presentation which they have received? We may be confident that when well conceived they will have an increasing appeal, but we cannot entertain this confidence about a misapprehension or a mispresentation.

Mr. Mongredien divides his discussion into "something about the Second Coming, something about Swedenborg himself, something about the Writings, and lastly some general implications which result."

He says an initial word, however, on the relations of the Word and the Writings, and brings out the relations and the distinction between them in an unusual way. Churches in the past, he says, have been inaugurated by the help of some revelation. In the Writings we have a revelation to help with a New Church. But Old and New Testament, he points out, grew up

in the course of a Church's life. The Old Testament did not inaugurate the Jewish Church; on the contrary, the Jewish Church was inaugurated that the Word might be written in it. In this the Word, whether of Old or New Testament, is unique.

The Theological Works are no further Word, but a revelation of doctrine at this time to help with the Word and with the inauguration of a New Church. You can no more have a new "Word" than you can have a new Incarnation. Both are unique.

The Second Coming Mr. Mongredien expounds as consisting not in a change in God or even in a step on His part, but rather in certain effects in the world permitting a fuller or more effective presence of the Lord. These effects are a judgment, a formation of new heavens, and the issuance of a new light in which the human mind henceforth addresses the things of the spirit. This new light Mr. Mongredien thinks consists in our being able to contemplate truths of the spiritual life directly rather than under a type or natural concept, though still of course in natural light. The moral and spiritual environment in which we live has everywhere been altered by these effects of the Second Coming. The benefit extends to everybody.

But while the benefit is every one's to realize, the new light drafted an especially prepared mind for a reformulation of the Christian message. Here Mr. Mongredien becomes intent on showing that Swedenborg's response to this summons was normal, and was made as any of us goes about the work he feels he has to do.

The new dispensational activity of the Divine life, purposing as always at its initiation to provide a revelation to men suited for the new dispensation, took effect with Swedenborg as being the best fitted for the work, and gave him the "command" to teach. But remember that "in Heaven no one is commanded, but thought is communicated." The communication of thought together with desire that anything should be done, is influx.

Even with his other-world experience included, Swedenborg's experience remained normal. He toiled on as any earnest man would at his labor in the world. He pursued his own reaction to what, under Providence, had become his work. He did this work, it is true, in the midst of myriad influences of

which we are unaware, but "he could perceive these as the angels do, and could stand apart from them in natural freedom as a man can." His consciousness in the other world brought him endless information about the phenomena and nature of the realm of the spirit, but the information was gathered in a normal observation of that world, such as he had long practised on the world of nature. That information, moreover, gave his mind the range and the data and the grasp he needed, but not the supreme thing to be grasped—the positive religious doctrine; this, in the use of his own powers, he was to formulate from the sense of the letter of the Word.

Passing from the method of the revelation to its product, Mr. Mongredien continues to keep in view the natural and human side of Swedenborg's experience and work. He is strong and clear that we have a revelation from the Lord in the Theological Works, but insists with equal clarity and force that these Works themselves are not justifiably called Divine.

> What Swedenborg himself says about them fully bears out that his writings are of the same orderly human character as were his experience and perceptions. He nowhere speaks of his Writings as Divine, but only that the truths he wrote about are Divine. . . . He uses such phrases as "I am obliged by my conscience to make manifest these things." . . . He speaks of the "New Church, the doctrine of which is contained in *my* books." He says that he "as a philosopher was chosen so that the spiritual things now being revealed may be taught and understood naturally and rationally." If he uses the phrase "The Lord wrote through me," he says much more frequently, "what I have written," and the two things are not incompatible. . . . In this sense he wrote from the Lord, but he wrote in the light of his own human mentality by right of his own essential *human* attribute.
>
> Swedenborg could have such full manifest experience of spiritual things as to imbibe truths in light, while, because he still lived as a natural human being in the world, he could write of them in a rational and natural manner.

Mr. Mongredien points out that Swedenborg was commissioned not only to state the doctrine, but to explain it and reason it out. This was manifestly part of his human labor, just as his ability for it was a reason he was chosen. We should say that this means that not only the language, or diction, or terminology of the Theological Works is Swedenborg's, but the

mode of reasoning is, and the moulds of thought are. The ideas and the truths which make up the content of what he has to say are the revelation. This distinction, often completely disregarded in our attitude to the Theological Works, is especially well illustrated from Swedenborg's presentation of the Word's spiritual sense. The arguments for the existence of such a sense are Swedenborg's. The statement of the meaning is his statement, and is his own best effort to catch in the inadequate vehicle of our natural language, a truth not verbal. The spiritual sense stated, and nothing short of it, is the revelation.

Too often the Theological Works are taken throughout to be doctrine. No discrimination is made among the bodies of material in them—exposition of spiritual sense, philosophic construction of a spiritual-natural universe, description of things seen and heard beyond, recitation of church history, comment on the Hebrew language, doctrine, an implicit psychology, etc. Mr. Mongredien makes some very helpful comments to the effect that "the Writings are not all doctrine." It has long been the present writer's conviction that one of the most fruitful sources of misapprehension and mispresentation of the Doctrines is the habit of reading every statement in the Theological Works as doctrine, or of treating these Works as one indiscriminate mass of material. Mr. Mongredien is sharp in his criticism.

> I have heard the Writings described as Divine Doctrine for the New Church. This is utterly incorrect. The Writings are not all doctrine, nor are they Divine. We often hear the expression, "As we find written in the Heavenly Doctrine in 'Divine Providence,' no. —." This again is misleading and contrary to what Swedenborg plainly declares. You may know better than Swedenborg, but he gave the title "Doctrine" to three of his works only.

In the light of this distinction between doctrine and other material, Mr. Mongredien remarks upon several of the Theological Works. "Heaven and Hell," he points out, is "description" of other world fact and nature, not doctrine, except incidentally. On the other hand, in a brief chapter in "New Jerusalem and Its Heavenly Doctrine," you have doctrine about heaven and hell, and no description. So the "Arcana" consists for the most part of exposition of the Word's deeper meaning,

and doctrine is by the way, is summarized in prefaces to the Exodus interpretations, and finally is lifted out into a separate book, "New Jerusalem and Its Heavenly Dortrine." "Divine Love and Wisdom" and "Divine Providence" are philosophical constructions, not theological formulations, of the doctrines of creation and providence. Were the distinction observed between doctrine and other material, Mr. Mongredien believes that the difficulties which we have had with the book "Conjugial Love" would disappear.

Our British author offers us much more which is penetrating and helpful.

One of the causes which he assigns for misapprehension of the teachings is, that our minds are clogged with naturalistic outlooks which often prevent us from grasping the outlook of the doctrine. Another is that we have not freed ourselves from Old Church habits of mind.

> We use the words and the phrases of Swedenborg, but instead of getting at his ideas, we import into those words the same crude notions which the Old Church had. . . . The result is dead-church dogmas about Divine Revelation, and doctrine, and authority, which have no foundation in the Writings themselves.

Eminently true is this, we would ourselves add, of the general conception of "verbal dictation" in the Church. Mr. Mongredien's paragraph on the "Divine authority of the Writings" contains more good, hard sense than one usually finds in whole pages on the subject.

Mr. Mongredien and all of us are clear that we have a revelation from the Lord in the Theological Works, but it is nothing magical, is it? Or miraculous, disregarding human labor and presentation? God held to the laws of the human mind and of His own activity in general in accomplishing this revelation by means of the experience and labor of Swedenborg. He spoke His truth without violation of normal human behavior. How conceive of revelation in the Theological Works? Can their content be clearly and impressively told, if there is misconception on this head?

WILLIAM F. WUNSCH.

CURRENT LITERATURE

MYSTICISM AND DEMOCRACY*

Since the publication in 1914 of his "Spiritual Reformers of the Sixteenth and Seventeenth Centuries," Dr. Rufus M. Jones, Professor of Philosophy at Haverford College, and a distinguished member of the Society of Friends, has enjoyed a very considerable reputation as an authority on mysticism and as a sympathetic expositor of the mystics. Indeed, he may fairly be called the nearest American equivalent (albeit *magno intervallo*) to Dean Inge and Miss Evelyn Underhill.

From Fox and the Friends, Jones's sympathies radiate out to the Cambridge Platonists and to Boehme and Law, and thence out to a more qualified appreciation of the Catholic mystics. But he remains true to the principles of his religious home: he refuses to define "mysticism" after the fashion of the Roman Catholic 'scientists,' as a type of religious experience to which one can be raised only by a special act of Divine grace, and which is separated by a discrete degree from the normal experience of God. The classical Catholic mysticism Dr. Jones insists on regarding as purely or essentially a *via negativa*, leading to an unutterable state, a Nirvana. To this he opposes his own definition. In his desire to avoid making mysticism a type instead of a tendency, he allows it to include all religious experience. "Its essential aspect," he says, "is the conviction of certainty that the person's own soul has found its goal of reality in God. God is no longer a Being to argue about, to prove by logic, or to be merely read of in a Book from a remote past; He is here and now."

Dr. Jones's current little volume on "Mysticism and Democracy in the English Commonwealth" prints a series of five lectures which he delivered at Harvard in 1930-31. It incorporates the results of its author's researches in the British

**Mysticism and Democracy in the English Commonwealth.* By Rufus M. Jones. Cambridge: Harvard University Press. 1932. 184 pp., 12mo. $2.00.

Museum, where he spent an autumn studying the origin and development of the English religionists known as "Seekers". Both these facts are significant; for the book combines the desire to add to the scholar's knowledge of the obscurer movements and persons of the seventeenth century religious history with the desire to edify the hearer—the hortatory impulse. For both tasks, one may freely allow, Dr. Jones is quite competent: he is a painstaking, if never exhaustive, scholar; and he is a man of very genuine and attractive, if mild, piety, and of very considerable homiletic power.

The five lectures are pretty much independent of one another, and do not lead up to the enunciation of any conclusion. Indeed, the book is less the development of a thesis than a series of loosely articulated "studies in" a period. Nevertheless a vague sort of thesis there is, which attains to a vague confirmation in the evidence Dr. Jones presents. This thesis abstains from claiming a direct connection between the Puritans and the cause of democracy. The Puritan was not, Jones quite brilliantly points out, either a mystic or the friend of mysticism. "The Puritan had once for all taken his stand on what for him was the solid rock of the Word of God. God's Word to the human race was a unique revelation of a supernatural order. It was to be found, and to be found only, in the volume of the Scriptures. . . . The soul for him was not oracular." The connection is between the minor dissenting sects of the period (like the "Seekers" and the "Family of Love") and the rights of the common man. Spiritual autonomy (which is what Protestant mysticism amounts to) naturally leads to political autonomy. And it is this logic to which Dr. Jones wishes to direct attention.

AUSTIN WARREN, PH.D.
Boston University

A PLAN TO END UNEMPLOYMENT AND DEPRESSION PERMANENTLY.*

This is no time for cheap and shallow optimism, or for idle talk about reliance upon Divine Providence to carry us through

**The Olney Redmond Plan to End Unemployment and Depression Permanently.* Schenectady, N. Y.: Olney Redmond. 1931. 287 pp., 12mo. $2.00.

the present depression; for this is no ordinary depression, as were those of the past. So far as Divine Providence is concerned, we should not be unmindful of the element of "permission" in connection with the functioning of Divine foresight. We ought not to forget that the Lord *permitted* the Great War, with its aftermath of present conditions; and we may well be convinced that the Lord in His Providence will *permit* the birth of any dire calamity that may be in the womb of time, if nothing adequate is done to prevent. Many men who are giving most earnest thought to the present ominous problems of our nation from every angle, incline to the belief that our present depression is not likely to be dispelled or much alleviated for a long time to come. Let us face that possibility, and consider possible ways to avoid it. For there is hope of steady improvement, if the conditions are recognized definitely as a national problem, and are vigorously faced as such.

The chief problem before our nation at the present time is not the general depression as such, but that phase of it designated as "unemployment". In facing the problem of unemployment, most efforts that have thus far been made towards solution have been of a feebly palliative sort, and not at all truly remedial. They haven't got down to bed-rock to begin with. They have been working from the top down instead from the bottom up; and where from the bottom up, they are too local to be nationally effective.

The problem is really a national one, and cannot successfully be solved from any other point of view. Mr. Olney Redmond, a prominent and successful business man of Schenectady, N. Y., in the book setting forth his plan to end unemployment and depression permanently sums it up when he says: "The nation is at war with unemployment"; and from this standpoint he ominously adds: "The government must settle this problem of unemployment, or unemployment will settle the government". His plan seems heroic; but if adopted, and effectively carried out, the fear of various "isms" would be allayed, the nation would soon be on the road to renewed prosperity, and the U.S.A. would lead the world out of its depression.

The present reviewer had hoped to write enough about this book to give an outline of its contents, but space forbids. To those who feel prompted to read it, he would advise the preliminary reading of Charles A. Beard's symposium entitled "America Faces the Future" (Houghton Mifflin Co., 1932, $3.00) by way of placing the Olney plan in a suitable perspective.

B. A. WHITTEMORE.

Easter Cards
Christmas Cards

Celebrating the Birth and the Resurrection of Christ

Choice cards both of foreign and of domestic manufacture. Prices of Easter Cards, 5 and 10 cents; of Christmas Cards from 5 to 50 cents. Mail orders solicited, and satisfaction guaranteed.

The Massachusetts New-Church Union

134 Bowdoin St., Boston 9, Mass.

THE NEW CHURCH MAGAZINE

The Quarterly Organ of the General Conference of the New Church in Great Britain is the oldest New-Church periodical. It is of great interest to New-Church people in all parts of the world. Subscription price $1.25 per year, postpaid.

Order from the

Massachusetts New-Church Union

134 Bowdoin St., Boston 9, Mass.

SWEDENBORG'S WRITINGS

STANDARD EDITION, 30 vols., dark green cloth, $30.00, or $1.00 per vol. postpaid.

ROTCH EDITION, 32 vols., blue linen buckram, gilt top, $40.00; brown half morocco, full gilt, $125.00; sold only in sets, transportation at cost of purchaser. Separate titles of the Rotch Edition at special prices as shown in booklist sent upon request.

Also LATIN and LATIN-ENGLISH EDITIONS.

Send for catalogue containing complete lists.

SUBSCRIBE NOW FOR THE SWEDENBORG STUDENT

The Swedenborg Student is a monthly magazine, edited by Rev. Arthur Wilde, to help in the study of the Writings. It contains also the monthly Bulletin of the Arcana Reading Class.

Subscription price $1.00 per year.

To encourage new members to join the Reading Classes, the Swedenborg Student for one year and the first volume of the "Arcana Cœlestia," Standard Edition, are offered together for $1.50.

SWEDENBORG FOUNDATION

Incorporated

18 East 41st Street **New York, N. Y.**

THE ROTCH TRUST FUND

Mrs. Lydia S. Rotch died in Boston, July 20, 1863, at the age of 80 years. She left $15,000 to be administered by three trustees for the benefit of the Convention. The activity of this Fund, administered by its successive three trustees, has been primarily that of the publication of Swedenborg's Theological Writings, commentaries compiled therefrom, and other works, as follows:

A complete edition of the Theological Works published by Swedenborg.

"The Worship and Love of God."

Commentaries on Matthew, John, Ezekiel and the Psalms.

Selections from Swedenborg, in raised type for the blind.

"Swedenborg, Harbinger of the New Age of the Christian Church," by Benjamin Worcester.

All of these publications are available through the several New-Church book-rooms, to wit:

UNITED STATES.

Akron, Ohio. New-Church Book Room 369 So. Maple St., Room 6.
Baltimore, Md. Swedenborg Book Center, 3812 Barrington Road.
Boston, Mass. Massachusetts New-Church Union, 134 Bowdoin St.
Chicago, Ill. Western New-Church Union, Rooms 1745-6, 17 N. State St.
Cincinnati, Ohio. New-Church Library, Oak Street and Winslow Avenue.
Detroit, Mich. Church Book Shop, 92 E. Forest Ave.
Los Angeles, Calif. New-Church Book Room, 509 So. Westmoreland Ave.
Minneapolis, Minn. New-Church Book Shop, 903 Fifth Ave., So.
New York, N. Y. Swedenborg Foundation, Inc., 18 E. 41 St., Manhattan.
New-Church Press, 108 Clark St., Brooklyn Heights, N. Y. City.
Philadelphia, Pa. New-Church Book Association, 2129 Chestnut St.
San Francisco, Calif. New-Church Library, 1640 O'Farrell St.
St. Louis, Mo. New-Church Book Room, 1215 Sunset Ave.
Washington, D. C. New-Church Library, 16th and Corcoran Street, N.W.
Wilmington, Del. New-Church Book Room, Penn Ave. and Broome St.

CANADA.

Toronto, Ont. Wm. H. Law, 561 Yonge St.

ENGLAND.

London. The Swedenborg Society, and The New-Church Press, Ltd., 20 Hart St., Bloomsbury, W. C. 1.
Manchester. New-Church Book Depot, 34 John Dalton St.
Glasgow, Scotland. Scottish New-Church Library, 229 Woodland Road.

AUSTRALIA.

Brisbane, Queensland. 345 Ann St., near Wharf St.

INDIA.

Bombay. Swedenborg Society of India, 259 Bellasis Road, Byculla, Bombay.

SWITZERLAND.

Lausanne. Agence des Publications de la Nouvelle Eglise, 25 Rue de Bourg.

The Fund assists, from time to time, in other New-Church uses to the extent that it has available funds; for example, the Neighborhood House at Lynn, Mass., to the support of which it regularly contributes. It has also coöperated in the publication of some of Swedenborg's scientific works, and of the photofacsimile reproductions of Swedenborg's theological manuscripts.

The original sum is intact, and the income only is used. This is, of course, entirely inadequate to help all the uses which come before the Rotch Trustees for contributions, including many for which other New-Church funds are not available because of their limitations. It is estimated that since the death of Mrs. Rotch, the trustees have spent over $65,000.00 in various church uses.

Will friends of the New Church continually bear in mind the importance of increasing the Rotch Trust Fund, whether by "giving while living" or by will?

The present Trustees are:

GEORGE C. WARREN, *President*,
CHARLES N. MASON,
JOHN W. HATHAWAY, *Secretary and Treasurer*,
18 Tremont St., Boston, Mass.